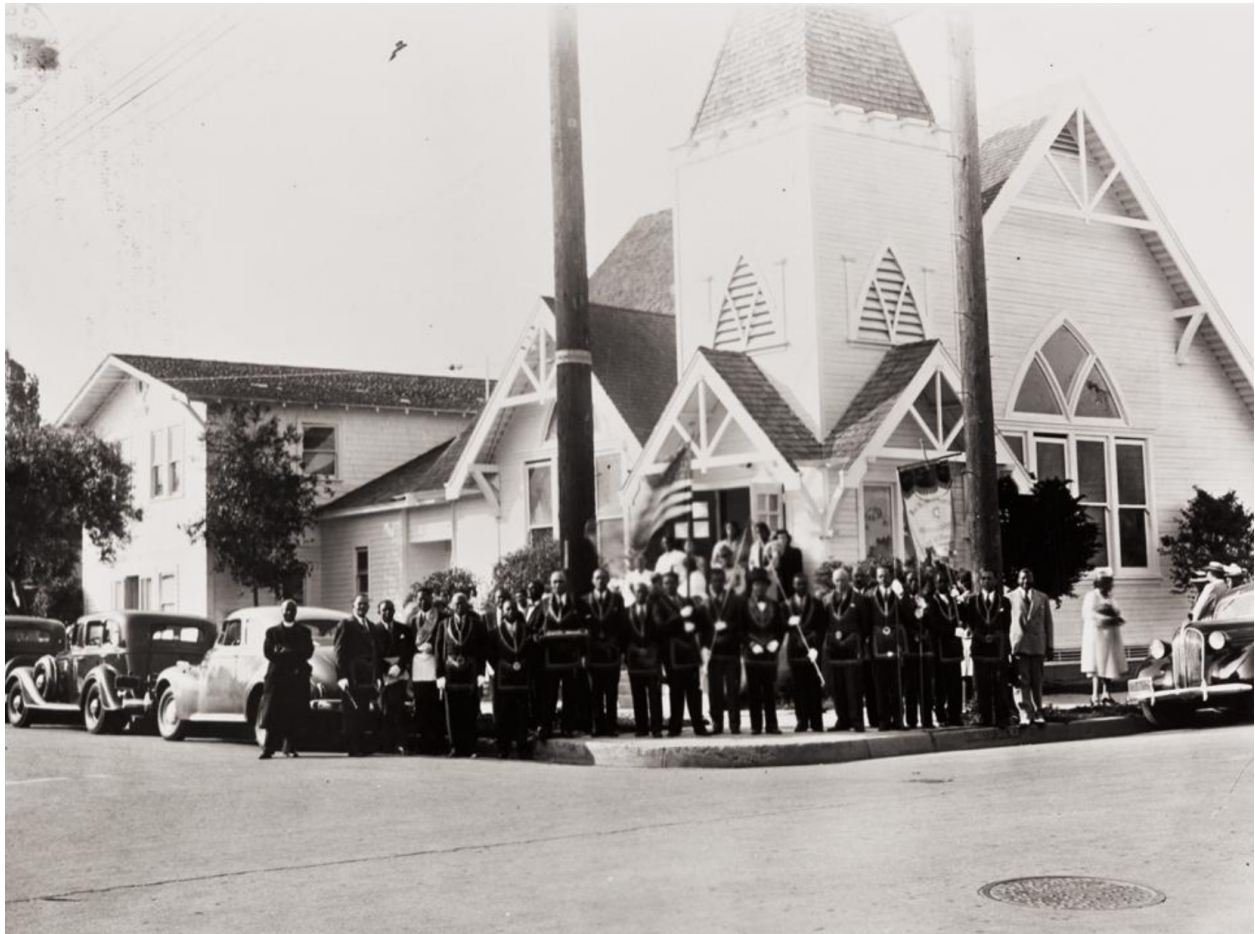


SANTA BARBARA AFRICAN AMERICAN AND BLACK HISTORIC CONTEXT STATEMENT

SANTA BARBARA, CALIFORNIA
[21223]

PREPARED FOR THE CITY OF SANTA BARBARA
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Cover image: St. Paul's AME, circa 1940. Source: Black Gold Cooperative Library System.

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1. EXECUTIVE SUMMARY

Santa Barbara has a long and rich history that has included people of African descent since the earliest days of Spanish contact. This historic context statement highlights that heritage as a tool to preserve and designate sites important to Santa Barbara's African American and Black community. It is not intended as a comprehensive history of this community, which has been and continues to be documented by scholars and community members. Instead, this context draws upon that existing research and re-frames it through the lens of the physical, built environment – buildings, structures, sites, and places that remain to tell the story of that legacy.

Included in this context is a broad historical overview of Santa Barbara and its African American and Black community from roughly the 16th century up to 1980. It is followed by a discussion of several specific themes: Religion and Spirituality, Clubs and Organizations, Residential Settlement and Housing Patterns, and Businesses and Commercial Development. Guidelines for assessing the eligibility of properties for historic designation are included within each theme. Because the project did not involve a field survey, each theme also includes a list of properties that research indicated to be associated with the theme and should be studied further. Not all possible themes associated with Santa Barbara's African American and Black community were examined, due to time limitations tied to the project's grant funding. Recommendations for future efforts and next steps are proposed at the end of the document.

The historical overview showed that Santa Barbara's African American and Black community, though a small percentage of the city's overall population, grew noticeably in the early 20th century and after World War II. These periods coincided with the periods during which Santa Barbara itself expanded, as well as with the First and Second Great Migrations when African American and Black individuals and families moved from the South to the Northeast and West for greater opportunities. In Santa Barbara, they settled in homes and apartments, found jobs and started businesses, attended schools and churches, and socialized and supported each other through clubs and organizations. They persevered in the face of direct and indirect discrimination that over the 20th century concentrated the African American and Black community in Santa Barbara's Eastside neighborhood, along with other marginalized racial and ethnic groups. Anchored by two churches, St. Paul's A.M.E. Church and the Second Baptist Church, the African American and Black community flourished in the area around East Haley Street that became its commercial heart. At the same time, community activists fought for equal access to the rest of Santa Barbara, especially during the Civil Rights era of the 1950s and

1960s, by exposing discriminatory housing and employment practices that systematically limited opportunities for the community.

As a result of the patterns described in the historical overview, it appears that many built resources associated with important events, persons, and organizations have already been lost. Blocks of housing between East Gutierrez Street and East Montecito Street just south of East Haley Street were cleared for the construction of U.S. Highway 101/State Highway 2 starting in the late 1940s. The area south of the highway became increasingly industrial and replaced what had been part of the Eastside neighborhood. Of the buildings that remained, major alterations over time have changed many to the extent that they no longer appear as they did when they were associated with the African American and Black community.

Already limited due to the relatively small size of the African American and Black community, the remaining built resources possess greater historic importance because of their rarity. The guidelines for historic designation recognize this and offer a broad basis for determining significance. At the same time, properties would still need to retain enough of their physical integrity – that is, their appearance, materials, and overall character – to be designated as historic resources. A basic integrity test for a property associated with an important event or person is whether someone from the period would recognize the property as it exists now. For properties important for their architecture or design, a greater level of integrity is expected, though all buildings change over time and some degree of alterations is acceptable.

City staff will continue to research the properties suggested for further study and bring them forward for Landmark or Structure of Merit designation if they meet the guidelines in this context. Historic context statements can be living documents as well, and as time moves on and more information is found, this context may be amended and expanded to add more themes and time periods to recognize the continued contributions of the African American and Black community to Santa Barbara.

2. INTRODUCTION

Project Background & Objectives

The Santa Barbara African American and Black Historic Context Statement is one step in documenting and recognizing the contributions of the African American and Black community to Santa Barbara. In 2020, community members advocated for the historic designation of sites important to Santa Barbara's African American and Black community as one aspect of highlighting and uplifting the community's history. Recognizing that more context and information was needed to determine which sites were truly important, community members worked with the City of Santa Barbara to secure a Certified Local Government (CLG) grant from the California Office of Historic Preservation (OHP) to produce this Historic Context Statement (HCS).

A HCS is a specialized historic study. As defined by the National Park Service, it is an organizational structure for interpreting history that groups information about historic properties that share a common theme, a common geographical area, and a common time period. That is, it is the history of the physical development of a place during a certain time and organized by themes and patterns.

In this case, the Santa Barbara African American and Black Historic Context Statement focuses on the history of the African American and Black community (theme) in Santa Barbara (geographic area) from when people of African descent are known to have lived here during the Spanish colonial era through 1980 (time period). The objectives of this context are to:

- Summarize or synthesize the community's history, specifically related to its physical development.
- Identify significant themes, patterns, trends, and property types.
- Provide the framework or guidelines for identification, evaluation, and treatment of historic resources.

While the African American and Black community extended to Goleta, Montecito, and the greater Santa Barbara area, the focus of this context is within the current boundaries of the City of Santa Barbara. The end date, approximately 40 years ago, both reflects a shift in the African American and Black community, when population numbers started to decline and a different period for the community emerged, as well as sufficient time and distance to understand the history and context of the past.

It is important to note that the HCS is not a comprehensive history of the city or this community's contributions. It does not include all themes or potentially significant built resources of the city's African American and Black community. Instead, it provides a general historical overview of the community's presence in Santa Barbara and the forces that shaped its growth, settlement, and activities; which property types associated with that history are important; and what characteristics they need to possess in order to qualify as historic resources.

Project Team

Page & Turnbull in partnership with Healing Justice Santa Barbara prepared this HSC. Page & Turnbull (P&T) is a San Francisco-based architecture and planning firm that has been dedicated to historic preservation since 1973. Page & Turnbull staff responsible for this project includes Principal-in-Charge Ruth Todd, FAIA, AICP, Project Manager/Senior Cultural Resources Planner Flora Chou, and Associate Cultural Resources planner Clare Flynn, all of whom meet the Secretary of the Interior's Professional Qualifications Standards in Historic Architecture, Architectural History, and/or History.

Healing Justice Santa Barbara (HJSB) is a Black led and Black centered organizing collective in Santa Barbara County. Formed in response to the de-stabilizing impacts of racism and anti-blackness, we aspire to build resilient communities for the African diaspora and other marginalized people along the Central Coast. We understand that our collective healing and liberation is essential to creating a more equitable Santa Barbara, therefore we center, uplift, and meaningfully create space that empowers ALL Black people including Black LGBTQ+ people, Black people with disabilities, undocumented Black people, underserved Black people and Black people that speak in African American English. Members of HJSB involved with the project include Krystle Farmer Sieghart (she/her), Leticia Forney-Resch (she/her), Simone Akila Ruskamp (she/her), Jordan Killebrew (he/him), and Sojourner Kincaid Rolle (she/her).

Coordination of the project was undertaken by Project Planner/Architectural Historian Nicole Hernandez, of the City of Santa Barbara Community Development Department, who also provided present-day photographs within this document, unless otherwise noted. Considerable assistance on the project was provided by City of Santa Barbara graphic designer, Alison Grube. Additionally, members of the Historic Context Statement Advisory Committee, including Robert L. Ooley, FAIA; Connie Alexander, and Audrey Gamble were of great support, as was Chris Ervin at the Gledhill Library of the Santa Barbara Historical Museum.

Of special acknowledgement are the long-term Santa Barbara residents who shared their personal and family memories, including Isaac Garrett (he/him), Akivah Northern (she/her), and E. Onja Brown (she/her).

Methodology & Public Outreach

The Historic Context Statement is organized with a chronological historical overview of Santa Barbara's physical development from the Spanish and Mexican eras to 1980 and the corresponding development of the African American and Black community during key periods. Specific themes are then explored in more detail for a discussion of property types, eligibility requirements, and integrity considerations. The organization and content of this historic context statement are consistent with federal, state, and local guidelines for registering historic properties and developing historic contexts. These include the guidelines found in the following publications:

- National Park Service: National Register Bulletin No. 15 How to Apply the National Register Criteria for Evaluation
- National Register Bulletin No. 16A How to Complete the National Register Registration Form
- National Register Bulletin No. 16B How to Complete the National Register Multiple Property Documentation Form
- National Register Bulletin No. 24 Guidelines for Local Surveys: A Basis for Preservation Planning
- State of California, Office of Historic Preservation *Instructions for Recording Historical Resources*
- California Statewide Historic Preservation Plan, 2006-2010

Numerous and varied sources of information were synthesized to create the information found in this report. Primary source documents that originated within the historical period include official reports and records, media accounts, federal census records, records of building construction, personal narratives, maps and photographs. Of particular importance, Sanborn Fire Insurance Company maps of Santa Barbara from 1886, 1888, 1892, 1907, 1930-1931, and 1950 illustrate lot-by-lot, building-by-building development during much of the period under discussion.

ARCHIVAL RESEARCH

The following is a summary of the archival research that informed the HCS:

- Review of previously completed research, such as research compiled by the Santa Barbara County Genealogical Society in their online collection, Santa Barbara African American Life, Culture, and Contributions, 1890-1990.
- Research gathered, organized, and scanned by Healing Justice Santa Barbara at local repositories, including the Santa Barbara African American Local History Collection in the California Ethnic and Multicultural Archives at the University of California, Santa Barbara (UC Santa Barbara) archives and from the personal collection of Sojourner Kincaid Rolle.
- Online historic newspaper, map, aerial photograph, and historic photograph research from the Black Gold Cooperative Library System, Santa Barbara Trust for Historic Preservation, and Gledhill Library of the Santa Barbara Historical Museum, including historic newspapers from 1872 to 1922, city directories, Sanborn fire insurance maps, obituary clippings, among others.
 - It should be noted that digital archives of the *Santa Barbara News Press* newspaper are not available after 1922. Any newspapers after that date were found in clipping files gathered by the Santa Barbara Public Library and now housed and available through the Gledhill Library, among the Santa Barbara Local History Collection at UC Santa Barbara or in Ms. Rolle's the private collection.
- Additional research through Newspapers.com, including the regular Santa Barbara columns that appeared in the African American and Black newspaper, *The California Eagle*, available digitally from 1914 to the end of its publication in 1964.

Page & Turnbull staff also collected United States federal census records, including Santa Barbara's population numbers by race available in printed tables from 1860 to 1980. Individual census records, available through Ancestry.com, were collected for the 1900, 1910, and 1920 through a search by race; such electronic searches are inexact, and some records may not have been collected. A similar search was conducted for the 1930 census, with a sample of 200 records collected. It should be noted that individual records are only available and searchable through 1940. The 1950 census individual records were released in early 2022 and were not searchable at the time research for the HCS was conducted.

An additional note about census records. The questions asked at each decennial census change over time, as do terms and definitions. Not all information gathered in previous censuses continue to be asked in later censuses, such as homeownership or place of birth.

Nicole Hernandez, Architectural Historian for the City of Santa Barbara, also completed additional research, including reviewing subject files at the Gledhill Library, building permit records and original plans for specific properties available through the city's records, and city directories. The Santa Barbara County Clerk-Recorder provided examples of deeds that included restrictive covenants that were uncovered during their ongoing effort to expunge restrictive language from deed records.

PUBLIC OUTREACH

Healing Justice Santa Barbara, in conjunction with Page & Turnbull and City staff, planned three community outreach events:

1. Community Conversation – scheduled for January 15, 2022 at Eastside Library.
2. Preserving Black Legacies panel – held February 17, 2022 as a virtual event.
3. Public review and feedback on the Draft Historic Context Statement – planned for the Juneteenth community event on June 19, 2022.

The Community Conversation was intended to introduce the project and gather information from the public. Due to concerns about a surge in COVID-19 cases during the winter season, the event was cancelled. Instead, HJSB conducted targeted outreach to long-time residents and their families to schedule one-one-one interviews. P&T developed a presentation providing an overview of the project and historic context statements that the City of Santa Barbara posted at the dedicated project website, www.SantaBarbaraCa.gov/ContextStatement.

HJSB planned the second event, "Prioritizing the Preservation of Black Legacies in Santa Barbara," featuring two panel discussions and a screening of the documentary *Black is Beautiful* about the history of the African American and Black community in Santa Barbara. The first panel discussion featured three long-time residents, E. Onja Brown, president of the Martin Luther King Jr. Committee; Isaac Garrett, a retired real estate agent, activist, and Martin Luther King Jr. Committee member; and Akiva Northern, a spiritual care provider. The panel discussions were moderated by Jordan Killebrew, a member of HJSB, community organizer, and co-founder of Juneteenth SB.



Figure 1. Opening slide for the second community event, Prioritizing the Preservation of Black Legacies in Santa Barbara, with two virtual panel discussions.

Following the 20-minute documentary the second panel discussion included HJSB members Simone Akila Ruskamp and Sojourner Kincaid Rolle, as well as Nicole Hernandez, Architectural Historian with the City of Santa Barbara Community Development Department. They discussed the HCS project and its goals, the research Ms. Rolle has collected over the years, and the importance of preserving African American and Black legacies in Santa Barbara. Attendees were encouraged to reach out to share information, photographs, or personal recollections to inform the project.

The panelists participated in the event in person and on stage at the Marjorie Luke Theater, and the event was livestreamed to the public. A YouTube link to a recording of the event was then posted on the HJSB website, along with the project website for viewing. The recording is available at <https://www.youtube.com/watch?v=jyH2U5Df9Nw> and has received over 280 views since the February 17, 2022 event.

The final outreach event is scheduled for June 19, 2022 at Santa Barbara's annual Juneteenth celebration. HJSB will have a table at the event. Page & Turnbull staff will be in attendance to answer questions and discuss the public draft of the HCS with members of the public.

3. HOW TO USE THIS DOCUMENT

TERMS AND DEFINITIONS:

General terms used throughout include:

- “African American” – People born or raised in the United States who have African ancestry.
- “Black” – A more general term used for people of African descent, no matter their nationality or place of birth.
- “Afro-Latino ” – People of African backgrounds descended from enslaved men and women who were taken to the Americas and became part of Spanish colonial society.

For the purpose of this document, the terms used by individuals or groups to self-identify at specific periods of time are used where possible, except where the terms are outdated or considered slurs. Based on input from HJSB, the term “African American and Black” is used to discuss the overall community in Santa Barbara. Otherwise, “Black” is used as the more general, inclusive term.

Frequently Asked Questions

What is a Historic Context Statement (HCS)?

A Historic Context Statement (HCS) is a specialized historic study. It focuses on the physical development of an area—how and why it developed, what types of properties characterized that development, and whether or not they may be historically significant. An HCS identifies significant themes, patterns and property types, so that interested parties can recognize the forces that shaped the built environment over time. This provides a framework that helps in the identification, evaluation, and treatment of historic properties.

Why is a HCS needed?

- To better understand historic resources, even in the absence of comprehensive knowledge about specific buildings.
 - To establish historic and cultural preservation goals and strategies.
 - To support and update the City’s inventory of historic properties.
 - To provide the basis for future preservation planning decisions and programs.
- To inform other aspects of larger planning processes.

What is not included in an HCS?

An HCS is a summary of an area's physical development. It is not intended to be a comprehensive community history, nor does it evaluate the significance or eligibility of individual properties to be considered historic resources.

Who uses the HCS?

The HCS may be used by anyone. It is intended to help property owners, members of the public, architects, historic resources planning consultants, city planners, and decision-making bodies such as the Historic Landmarks Commission or City Council to recognize and consider protection of historic properties.

A photo of my property appears in the HCS. Does this mean it is historically significant?

Not necessarily. The photos in the HCS are intended to support the text descriptions or to provide examples of property types. However, just because a photo of a building appears in the HCS does not automatically mean that the property is an eligible historic resource.

Will the HCS place restrictions on my property?

No. The HCS is an informational document that integrates with existing plans and policies. It is designed to help building owners, planners, and other interested parties evaluate the potential historic significance of a property, but it does not create any official designation, development restrictions, or other limitations. The California Environmental Quality Act (CEQA) and the Santa Barbara Municipal Code are the regulatory documents that guide the treatment of historic resources in the area.

4. GUIDELINES FOR EVALUATION

The following discussion of significance and integrity generally guides the analysis of property types found in later chapters of this document and should be used to support future evaluation of historic resources in Santa Barbara. It is important to note that each property is unique; therefore, the evaluation of the significance and integrity of an individual property must be conducted on a case-by-case basis.

NATIONAL REGISTER OF HISTORIC PLACES

The National Register of Historic Places (National Register, or NRHP) is the nation's most comprehensive inventory of historic resources. The National Register is administered by the National Park Service and includes buildings, structures, sites, objects, and districts that possess historic, architectural, engineering, archaeological, or cultural significance at the national, state, or local level. Typically, resources over fifty years of age are eligible for listing in the National Register if they meet any one of the four criteria of significance and if they sufficiently retain historic integrity. However, resources under fifty years of age can be determined eligible if it can be demonstrated that they are of "exceptional importance," or if they are contributors to a potential historic district. National Register criteria are defined in depth in *National Register Bulletin Number 15: How to Apply the National Register Criteria for Evaluation*. There are four basic criteria under which a structure, site, building, district, or object can be considered eligible for listing in the National Register. These criteria are:

Criterion A (Event): Properties associated with events that have made a significant contribution to the broad patterns of our history;

Criterion B (Person): Properties associated with the lives of persons significant in our past;

Criterion C (Design/Construction): Properties that embody the distinctive characteristics of a type, period, or method of construction, or that represent the work of a master, or that possess high artistic values, or that represent a significant distinguishable entity whose components lack individual distinction; and

Criterion D (Information Potential): Properties that have yielded, or may be likely to yield, information important in prehistory or history.

A resource can be considered significant on a national, state, or local level to American history, architecture, archaeology, engineering, and culture on a national, state, or local level. Perhaps the most critical feature of applying the criteria for evaluation is establishing the relationship between a property and its historic context, which is defined as “those patterns or trends in history by which a specific occurrence, property, or site is understood and its meaning (and ultimately its significance) within history or prehistory is made clear.”¹

An extended discussion of archeological resources and their registration requirements under Criterion D is not included in this report, which primarily focuses on extant buildings and structures.

Criteria Considerations

Certain types of properties are usually not considered for listing in National Register. However, these properties *can* be eligible for listing if they meet special requirements, or Criteria Considerations. If working with one of these excluded property types, an evaluator must determine that a property meets the Criteria Considerations in addition to one of the four evaluation criteria described above in order to justify its inclusion in the National Register. These considerations are defined as follows:

Criteria Consideration A: Religious Properties: A religious property is eligible if it derives its primary significance from architectural or artistic distinction or historical importance.

Criteria Consideration B: Moved Properties: A property removed from its original or historically significant location can be eligible if it is significant primarily for architectural value or it is the surviving property most importantly associated with a historic person or event.

Criteria Consideration C: Birthplaces & Graves: A birthplace or grave of a historical figure is eligible if the person is of outstanding importance and if there is no other appropriate site or building directly associated with his or her productive life.

¹ National Park Service, *National Register Bulletin Number 15: How to Apply the National Register Criteria for Evaluation* (Washington D.C.: U.S. Department of the Interior, 1997), 7.

Criteria Consideration D: Cemeteries: A cemetery is eligible if it derives its primary significance from graves of persons of transcendent importance, from age, from distinctive design features, or from association with historic events.

Criteria Consideration E: Reconstructed Properties: A reconstructed property is eligible when it is accurately executed in a suitable environment and presented in a dignified manner as part of a restoration master plan and when no other building or structure with the same associations has survived. All three of these requirements must be met.

Criteria Consideration F: Commemorative Properties: A property primarily commemorative in intent can be eligible if design, age, tradition, or symbolic value has invested it with its own historical significance.

Criteria Consideration G: Properties that Have Achieved Significance within the Past Fifty Years: A property achieving significance within the past fifty years is eligible if it is of exceptional importance.²

CALIFORNIA REGISTER OF HISTORICAL RESOURCES

The California Register of Historical Resources (California Register, or CRHR) is an inventory of significant architectural, archaeological, and historical resources in the State of California. Resources can be listed in the California Register through a number of methods. State Historical Landmarks and National Register-listed properties are automatically listed in the California Register. Properties can also be nominated to the California Register by local governments, private organizations, or citizens. The evaluative criteria used by the California Register for determining eligibility are closely based on those developed by the National Park Service for the National Register of Historic Places.

In order for a property to be eligible for listing in the California Register, it must be found significant under one or more of the following criteria:

Criterion 1 (Events): Resources that are associated with events that have made a significant contribution to the broad patterns of local or regional history, or the cultural heritage of California or the United States.

² National Park Service, *National Register Bulletin Number 15: How to Apply the National Register Criteria for Evaluation*, 7.

Criterion 2 (Persons): Resources that are associated with the lives of persons important to local, California, or national history.

Criterion 3 (Architecture): Resources that embody the distinctive characteristics of a type, period, region, or method of construction, or represent the work of a master, or possess high artistic values.

Criterion 4 (Information Potential): Resources or sites that have yielded or have the potential to yield information important to the prehistory or history of the local area, California, or the nation.

Resources listed in the National Register are automatically listed in the California Register of Historical Resources.

An extended discussion of archeological resources and their registration requirements under Criterion 4 is not included in this report, which primarily focuses on extant buildings and structures.

The “Fifty Year Rule”

In order to be determined eligible for listing in the National Register, resources less than fifty years of age must be shown to have “exceptional importance,” as the National Register considers fifty years to be “a general estimate of the time needed to develop historical perspective and evaluate significance.”³ This is not the case with the California Register. According to the California Office of Historic Preservation: In order to understand the historic importance of a resource, sufficient time must have passed to obtain a scholarly perspective on the events or individuals associated with the resource. A resource less than fifty years old may be considered for listing in the California Register if it can be demonstrated that sufficient time has passed to understand its historical importance.⁴

³ National Park Service, *National Register Bulletin Number 15: How to Apply the National Register Criteria for Evaluation*, 41.

⁴ California Office of Historic Preservation, *Technical Assistant Series No. 7, How to Nominate a Resource to the California Register of Historic Resources* (Sacramento, CA: California Office of State Publishing, 2001), 11.

SANTA BARBARA LANDMARKS AND STRUCTURES OF MERIT

The City of Santa Barbara outlines the significance criteria for designating any structure, site or feature as a Landmark or Structure of Merit in Chapter 30.157.025 of the City's municipal code.

The structure, site or feature must be:

- At least 50 years of age
- Meet one or more of the criteria outlined below, and
- Retain historic integrity.

The five Significance Criteria are:

1. It is associated with events that have made a significant contribution in our past;
2. It is associated with the lives of persons significant in our past;
3. It embodies the distinctive characteristics of a type, period, architectural style or method of construction, or represents the work of a master, or possesses high artistic or historic value, or represents a significant and distinguishable collection whose individual components may lack distinction;
4. It yields, or may be likely to yield, information important in prehistory or history; or
5. Its unique location or singular physical characteristic represents an established and familiar visual feature of a neighborhood.

The determining factors of a Landmark designation include the importance of the resource to the community, the level of integrity of the resource, and its degree of rarity. The determining factors of a Structure of Merit designation also include the level of historic integrity of the resource and the quality or number of resources of the type remaining in the City.

INTEGRITY

In addition to qualifying for listing under at least one of the National Register/California Register/Santa Barbara Landmark or Structure of Merit criteria, a property must be shown to have sufficient historic integrity to convey its significance. The concept of integrity is essential to identifying the important physical characteristics of historic resources and in evaluating adverse changes to them. Integrity is defined as “the authenticity of an historic resource’s physical identity evidenced by the survival of characteristics that existed during the resource’s period of significance.”⁵ The same seven variables or aspects that define integrity—location, design,

⁵ California Office of Historic Preservation, *Technical Assistant Series No. 7, How to Nominate a Resource to the California Register of Historic Resources*, 11.

setting, materials, workmanship, feeling and association—are used to evaluate a resource's eligibility for listing in the National Register and California Register. According to the *National Register Bulletin: How to Apply the National Register Criteria for Evaluation*, these seven characteristics are defined as follows:

- **Location** is the place where the historic property was constructed or the place where the historic event occurred. The original location of a property, complemented by its setting, is required to express the property's integrity of location.
- **Design** is the combination of elements that create the form, plans, space, structure and style of the property. Features which must be in place to express a property's integrity of design are its form, massing, construction method, architectural style, and architectural details (including fenestration pattern).
- **Setting** addresses the physical environment of the historic property inclusive of the landscape and spatial relationships of the building(s). Features which must be in place to express a property's integrity of setting are its location, relationship to the street, and intact surroundings (e.g., neighborhood or rural).
- **Materials** refer to the physical elements that were combined or deposited during a particular period of time and in a particular pattern of configuration to form the historic property. Features that must be in place to express a property's integrity of materials are its construction method and architectural details.
- **Workmanship** is the physical evidence of the crafts of a particular culture or people during any given period in history. Features that must be in place to express a property's integrity of workmanship are its construction method and architectural details.
- **Feeling** is the property's expression of the aesthetic or historic sense of a particular period of time. Features that must be in place to express a property's integrity of feeling are its overall design quality, which may include form, massing, architectural style, architectural details, and surroundings.
- **Association** is the direct link between an important historic event or person and a historic property. Features that must be in place to express a property's integrity of association are its use and its overall design quality.

Evaluating Integrity

A historic property will possess several, and usually most, of the seven aspects of integrity. While it is understood that nearly all properties undergo change over time—and thus some alterations or changes are not uncommon—the resource must possess enough of its essential physical features to convey its historic identity. The essential physical features are those features that define both why a property is significant—applicable criteria and area(s) of significance—and when it was significant—period(s) of significance. Some properties may change during the period of significance, such as expansion through additions or material replacement as resources become available; these changes may gain significance over time.

Determining which aspects are most important to a particular property requires an understanding of the property's significance and its essential physical features. Evaluators of potential historic resources should weigh the balance and combination of characteristics such as massing; roof forms; arrangement of spaces; structural systems; fenestration patterns; cladding materials; type, amount, and style of ornamental detailing; and other aspects when evaluating a property's integrity. Changes to large-scale features, such as massing and roof form, will have a greater impact than alterations to smaller elements, such as ornamentation.

For a historic district to retain integrity as a whole, the majority of the components that make up the district's historic character must possess integrity even if they are individually undistinguished. Contributors to a district may have a greater degree of acceptable alterations than properties deemed individually eligible. For example, in a residential historic district, properties with reversible exterior alterations, such as enclosed porches and replaced windows, should not automatically be excluded from consideration. Overall, the relationships among the district's components must be substantially unchanged since the period of significance.

The necessary aspects of integrity also depend on the reason the property is significant – the why, where, and when. High priority is typically placed on integrity of design, materials, and workmanship for properties significant under Criterion C/3/3 (Architecture/Design), while for properties significant under Criterion A/1/1 (Events) or B/2/2 (Persons), these aspects are only necessary to the extent that they help the property convey integrity of feeling and/or association. Similarly, integrity of location, feeling, association, and sometimes setting may be more important for properties significant under Criterion A/1/1 (Events) and Criterion B/2/2 (Persons) than for properties significant under C/3/3 (Architecture/Design). For properties significant under any of these criteria, it is possible for some materials to be replaced without

drastically affecting integrity of design, as long as these alterations are subordinate to the overall character of the building.

Evaluations of integrity should also include some basis of comparison. In other words, the evaluator should understand the relative levels of integrity associated with each property type. For instance, increased age and rarity of the property type may also lower the threshold required for sufficient integrity. Conversely, some properties may rate exceptionally highly in all aspects of integrity. Such properties should be given high priority in preservation planning efforts and are more likely to be eligible for listing in the National Register. Generally, a property with exceptional integrity will have undergone few or no alterations since its original construction and will not have been moved from its original location.

The legacy of exclusion and discrimination for historically marginalized communities should also be taken into consideration in evaluating integrity. The ability of African American and Black individuals to own and control real property were often limited by legal, social, and economic circumstances. As such, properties that were modest in the first place may have undergone physical changes during and/or following use by members of the African American and Black community.

Properties may still be eligible under Criterion A/1/1 or B/2/2 on the strength of their association with historic events or people. A basic integrity test for a property associated with an important event or person is whether someone from the period of significance would recognize the property as it exists at the time of nomination.

Finally, it should be stressed that historic integrity and condition are not the same. Buildings with evident signs of deterioration can still retain eligibility for historic listing as long as it can be demonstrated that they retain enough character-defining features – those essential physical features – to convey their significance.



Figure 2. Home owned by Louelen Smith and Irene Spencer at 319 Elizabeth Street from about 1930 through 1984. Mr. Spencer was a business owner and leader in the community. The modest Spanish Colonial Revival house has had its windows altered but would still retain integrity for its significance under Criterion B/2/2 as the home of a significant individuals.

5. HISTORICAL OVERVIEW

Afro-Latinos in the Spanish Colonies

The history of Santa Barbara's African American and Black population has its roots in the earliest expeditions led by the Spanish into the Americas in the 16th century. When Hernán Cortez invaded Mexico in 1519, his troops included a Black soldier named Juan Garrido. Initially, the Spanish enslaved the local indigenous population and forced them to work, but as the indigenous population declined, the Spanish turned to enslaved Africans to supply the labor force for their Mexican colonies. Between 1580 and 1670, the Spanish brought approximately 100,000 enslaved men and women, mostly from Africa, to Mexico. These Black men and women became part of the racially diverse population of the Spanish American colonies, which consisted of a mix of indigenous, Spanish, and Black inhabitants. Afro-Latinos, or people of African backgrounds descended from enslaved men and women who were taken to Mexico, formed an integral part of Spanish colonial society.⁶

Spanish and Mexican Periods, ca. 1542-1848

The Spanish first explored the Santa Barbara area and made contact with the local Chumash inhabitants in 1542 during an expedition led by Juan Rodriguez Cabrillo. Cabrillo's ships were reportedly outfitted by Black individuals prior to leaving Spain for California.⁷ The area became known as "Santa Barbara" in 1602 during an expedition led by Sebastián Vizcáino, which entered the Santa Barbara Channel on December 4, the Roman Catholic Feast Day of Saint Barbara.⁸

Spanish colonization of Alta California began in 1769, when Gaspár de Portolá and Franciscan Padre Junipero Serra founded the Presidio and Mission at San Diego. The Portolá Expedition reached Santa Barbara a few months later but did not establish a settlement there. Black individuals were among those who arrived in California during a series of expeditions led by the Spanish in the 1770s. In 1772, Serra, along with Commandante Pedro Fages, reached Santa Barbara. The expedition included several Black people, including a mixed-race enslaved man named Ignacio Ramirez, who later purchased his freedom.

⁶ Damany Fisher, "Afro-Latinos," Juan Bautista de Anza National Historic Trail, National Park Service, February 22, 2018, accessed January 21, 2022, <https://www.nps.gov/juba/learn/historyculture/afro-latinos.htm>.

⁷ "Juan Rodriguez Cabrillo," Cabrillo National Monument, National Park Service, accessed March 21, 2022, <https://www.nps.gov/cabr/learn/historyculture/juan-rodriguez-cabrillo.htm?msclkid=b849d48fa93611ecb33c9e972d2b0d00>.

⁸ "Timeline," City of Santa Barbara, May 2000, accessed January 21, 2022, <https://www.santabarbaraca.gov/services/community/historic/historysb/timeline.asp#Exploration>.

Hoping to establish a new supply route between the northern Sonora region of Mexico to California, Captain Juan Bautista de Anza led another series of expeditions between 1775 and 1776. De Anza recruited many of the families for his expeditions from the northwest region of Mexico, much of which had been settled by Afro-Latinos descended from Spanish settlers and enslaved Africans brought to Mexico by the Spanish. Black individuals began to settle in the Santa Barbara area as part of these expeditions. After the new supply route was established, more families from this region arrived in California.

Following this early period of expeditions and exploration, the Spanish government authorized the establishment of a mission and presidio near the Santa Barbara Channel in 1780. The Santa Barbara Royal Presidio was founded two years later. The Santa Barbara Presidio, or military fort, was the last of four Spanish presidios established in Alta California, following San Diego, Monterey, and San Francisco. Located near the present-day intersection of East Canon Perdido Street and Santa Barbara Street, the presidio included quarters for the soldiers and commandante, a chapel, and other support buildings. By the late 18th century, residents began to construct adobe houses outside the Presidio walls. The arrangement of these houses did not follow a formal plan and were simply located within a short walking distance of the fort.⁹

In 1786, the Catholic Franciscan order established Mission Santa Barbara with the intention of Christianizing the local Chumash population. The mission was constructed gradually over several years at a location near the mouth of Mission Canyon a little more than one mile to the northeast of the Presidio. Lands controlled by the Santa Barbara Presidio extended from Goleta to the northwest to Carpinteria to the southeast, as well as the rolling foothills to the north. These lands were used to graze livestock and grow crops to support the Presidio and Mission inhabitants. Diseases brought by the Spanish settlers, exploitative labor practices, and outright violence perpetrated on the Chumash by the Spanish decimated the local indigenous community.¹⁰

In 1821, Mexico achieved independence from Spain, ending Spanish rule in California. Santa Barbara subsequently came under Mexican rule. Lands formerly controlled by the Mission were secularized between 1834 and 1836 and granted to citizens loyal to Mexico. Much of this land

⁹ "Timeline," City of Santa Barbara, May 2000, accessed January 21, 2022, <https://www.santabarbaraca.gov/services/community/historic/historysb/timeline.asp#Exploration>.

¹⁰ "Remembering the 1824 Chumash Revolt," EDHAT Santa Barbara, March 2, 2019, accessed May 13, 2022, <https://www.edhat.com/news/remembering-the-1824-chumash-revolt>.

was used for cattle grazing and ranching, which became the primary economic base for the settlement during the Mexican period.¹¹ The Santa Barbara Presidio was abandoned and, by 1840, was partially in ruins.¹²

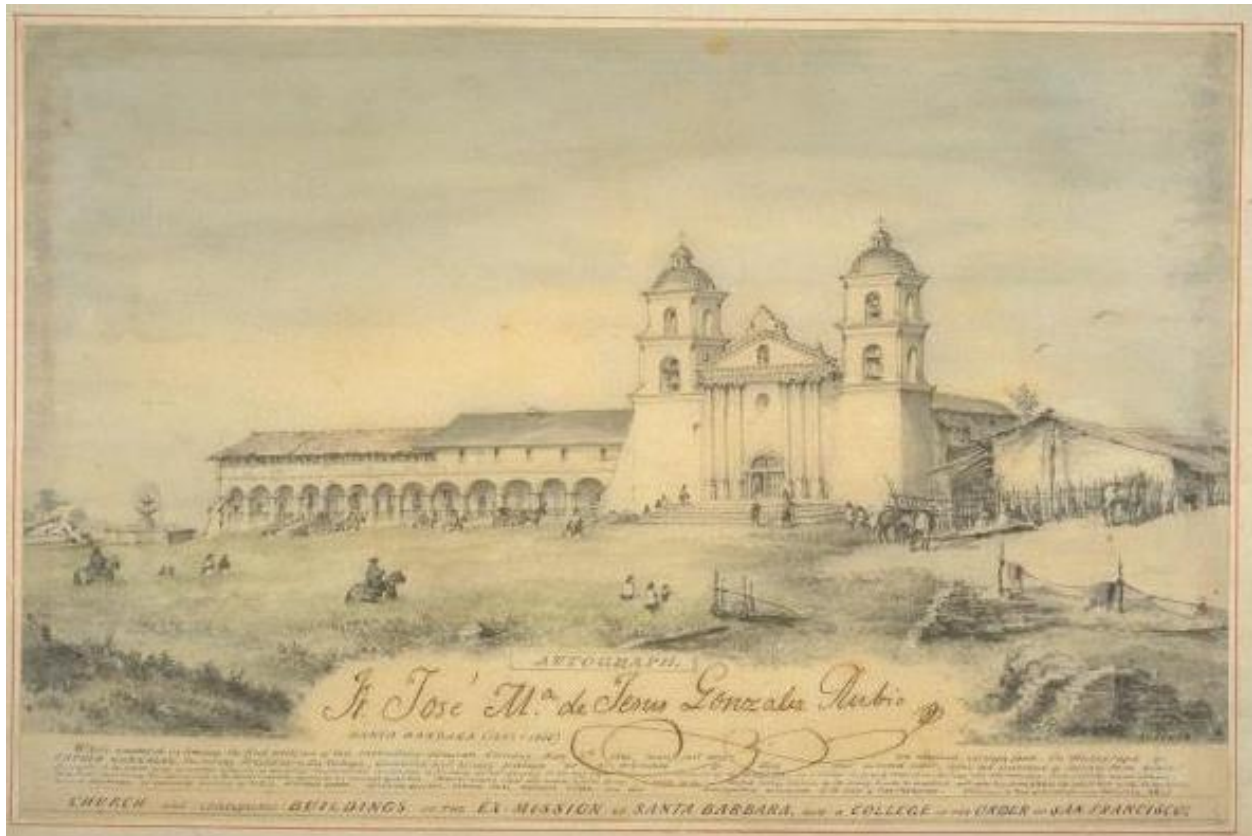


Figure 3. Mission Santa Barbara (1842-1865). Source: UC Berkeley, Bancroft Library.

THE AFRO-LATINO COMMUNITY IN SANTA BARBARA DURING THE SPANISH AND MEXICAN PERIODS

During the Spanish and Mexican periods, the population of Santa Barbara consisted of a mix of Spanish, Black, and Chumash residents, many of whom were a mix of two or all three races. In addition to the Afro-Latino men and women who arrived with the initial group that settled at the Presidio, Santa Barbara's early Black community also included escaped formerly enslaved Africans who the Spanish recruited to serve as soldiers at the Presidio.¹³ As a result, by 1785, at

¹¹ Post/Hazeltine Associates, "Lower Riviera Survey Historic Context Study (Areas 1-5), 2011,3-4.

¹² "El Presidio de Santa Bárbara State Historic Park History," Santa Barbara Trust for Historic Preservation, accessed January 21, 2022, <https://www.sbthp.org/history>.

¹³ Michele Jackson, "The History of Black Lives in Santa Barbara," *Santa Barbara Independent*, 8 August 2020.

least 19 percent of Santa Barbara's population consisted of Black residents or people of mixed Black and European ancestry.¹⁴

Among the early group of mixed-race settlers in Santa Barbara were Luis Manuel Quintero and his wife Maria Petra Rubio, descendants of enslaved Africans who had been brought to Mexico by the Spanish and Portuguese traders. Quintero and Rubio arrived in Los Angeles in 1781 with a group of 46 people, 24 of whom were also Black or mixed-race. They moved to Santa Barbara one year later in 1782 when the Presidio was founded. Quintero became the settlement's first tailor. Several of the couple's descendants demonstrated the social mobility that was available to inhabitants living under Spanish rule. One of these descendants, Leandro Gonzales, served as major-domo of Mission Santa Barbara from 1835 to 1843 and became one of the region's leading ranchers in the 19th century. Another descendant, Josef Rafael Gonzalez, served as *alcalde*, or mayor of Santa Barbara in 1829.

Unlike British and other European controlled colonies, social status in Spanish colonies was highly fluid. The Spanish encouraged intermarriage between racial groups from the outset, so that marriages between Spanish soldiers or colonists (*espanoles*), local indigenous inhabitants (*indios*), and Black residents (*negros*) were the norm, rather than the exception. As a result, the populations of Spanish settlements, such as Santa Barbara, were highly interracially mixed. The Spanish recognized many different social categories, or *castas*, based on lineage, with those of all or mostly Spanish ancestry typically having the highest social standing and the greatest rights and privileges. However, members of other groups – including Blacks; people of mixed Black and Spanish ancestry; and mestizos, people with mixed Spanish and indigenous ancestry – could gain considerable political and economic standing. One's racial designation could be changed depending on one's profession or social standing, such that Black residents experienced considerable social mobility and opportunities for social, political, and economic advancement. For example, members of the military enjoyed special privileges, such as the "*fuero militar*," which allowed soldiers to receive a pension, land grant, and cattle at the end of their service. Joining the military was, thus, a common way for Black and mixed-race people to advance their social status. On such example is Tiburcio Tapia, a Black soldier stationed in Santa Barbara who received a 15,000-acre land grant in the area east of Los Angeles after completing his military service. Tapia became one of the wealthiest landowners and merchants in Southern California.¹⁵

¹⁴ Herbert G. Ruffin II, "North From Mexico: The First Black Settlers in the U.S. West," 2 February 2022, BlackPast, accessed March 2, 2022, <https://www.blackpast.org/african-american-history/north-from-mexico-the-first-black-settlers-in-the-west/>.

¹⁵ Sasha Honig, "Presidios of Alta California," 2016, accessed March 2, 2022, <http://www.militarymuseum.org/Presidios.html>.



Figure 4. 18th-century painting of Spanish castas, demonstrating the diversity of people, including individuals of Black or mixed ancestry, who composed Spanish society in the Americas. Source: Museo Nacional del Virreinato, Tepotzotlán, Mexico.

Santa Barbara began its transition to an American territory during the Mexican-American War. In 1846, American troops under the command of Colonel John C. Fremont seized Santa Barbara and claimed it for the United States.¹⁶ When the war ended two years later in 1848 with the signing of the Treaty of Guadalupe Hidalgo, California formally became a territory of the United States. California became a state in 1850, two years after gold was found at Sutter's Mill in Northern California.¹⁷



Figure 5. 1853 map of Santa Barbara, showing the Mission at the top left and remains of the Presidio and early town development at the right. Source: UCLA Library.

¹⁷ “Surprising things about California’s Statehood,” September 11, 2020, Morgan Hill Historical Society, accessed March 18, 2022, <https://www.morganhillhistoricalsociety.org/post/surprising-things-about-california-s-statehood?msclkid=04eccabca70b11ec9b067038ab94a38a>.

Santa Barbara County was one of the 27 original counties established in 1850, with City of Santa Barbara as its county seat.¹⁸ The city's street grid was surveyed in 1851 shortly after California achieved statehood.¹⁹ At the time, Santa Barbara remained a small settlement of adobe houses clustered around the remains of the Presidio.²⁰ An orthogonal street grid was transposed over the former Spanish and Mexican settlement with little consideration for topography or earlier development patterns. With the Presidio and Mission Santa Barbara no longer the center of Santa Barbara's political, social, and economic life, the new American town began to develop along an entirely new pattern, dictated by the new street grid and changes in the community's economic base. Floods and droughts in the mid-19th century spurred a transition away from cattle raising as the area's economic base to a more diverse economy that included agriculture, real estate speculation, and other commercial ventures. By the 1870s, State Street emerged as the town's main commercial corridor, with residential development located on the blocks on either side of the street. A small Hispanic enclave survived around the remains of the Presidio.²¹

Santa Barbara grew at a slow pace between the 1850s and 1870s, due to its isolated location hemmed in by mountains and hills to the north, and the difficulty of transporting people, goods, or construction materials to the area.²² In the late 19th century, however, the resort and tourism industries began to emerge as some of Santa Barbara's primary economic drivers, thanks to the city's mild Mediterranean climate and growing reputation for having restorative health benefits. Santa Barbara became a premier vacation destination for wealthy, predominately white families from the Midwest, East Coast, and occasionally Europe.²³ The influx of visitors contributed to the city's growth in the last few decades of the 19th century.²⁴

The growth of the tourism industry and anticipated arrival of the Southern Pacific Railroad spurred a speculative real estate boom in the 1870s. This included the completion of Stearns Wharf at the end of State Street in 1872. The Southern Pacific Railroad was completed from Los Angeles to Santa Barbara in 1887.²⁵ By the 1880s, several hotels had been constructed along

¹⁸ "The Creation of Our 58 Counties," California State Association of Counties, 2014, accessed March 18, 2022, <https://www.counties.org/general-information/creation-our-58-counties>.

¹⁹ *Santa Barbara: A Guide to the Channel City and Its Environs*, 189.

²⁰ Post/Hazeltine Associates, "Lower Riviera Survey Historic Context Study," 5.

²¹ Post/Hazeltine Associates, "Lower Riviera Survey Historic Context Study," 5-6.

²² Post/Hazeltine Associates, "Lower Riviera Survey Historic Context Study," 5-6.

²³ Post/Hazeltine Associates, "Phase 1 Historic Sites/Structures Report for 415 Old Coast Highway," 2017, 7.

²⁴ Post/Hazeltine Associates, "Lower Riviera Survey Historic Context Study," 7.

²⁵ Post/Hazeltine Associates, "Lower Riviera Survey Historic Context Study," 7-10.

State Street between Haley Street and Sola Street. Agricultural Park with a racetrack was located on marsh land in the area southeast of Montecito Street and Santa Barbara Street.²⁶

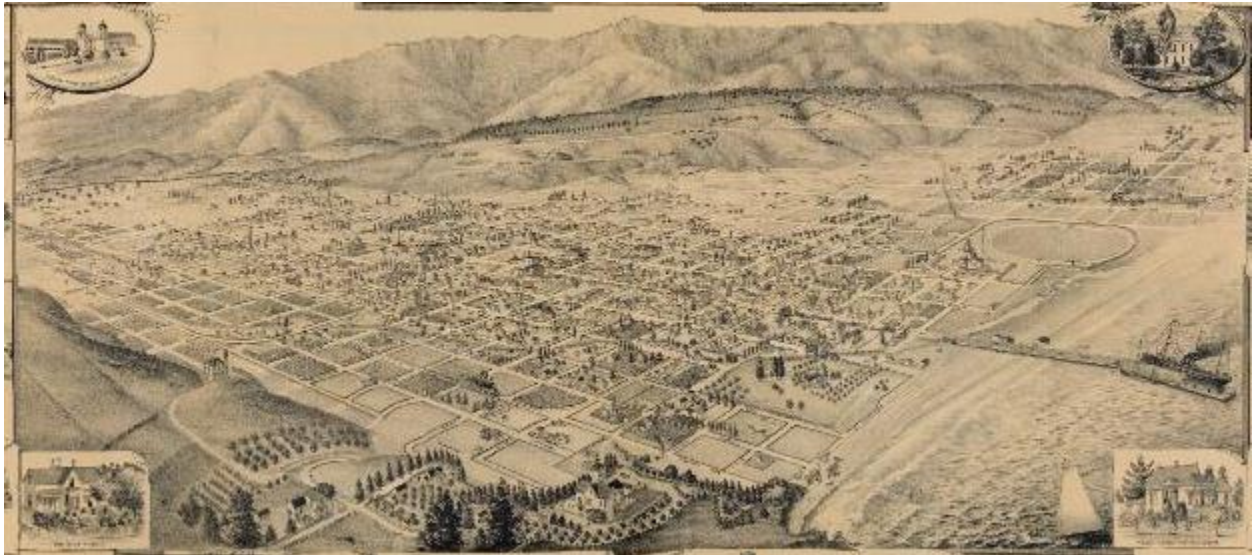


Figure 6. Birds-eye view of Santa Barbara (1877). Source: California State Library.

The introduction of horse-drawn streetcars also contributed to an increase in the development of residential areas north of Figueroa and State streets during the late 19th century. By the 1880s, residential development began to be influenced by social class as middle- and upper-class residents, some of whom were part-time residents in town during the winter season, increasingly sought to live in neighborhoods separated from the city's commercial and industrial activities.²⁷ Areas north of East Arrellaga Street to Mission Santa Barbara between State Street and Laguna Street, which sloped up toward the hills, developed into a primarily middle- and upper-class neighborhood known as the Upper Eastside. Wealthy families visiting from other areas of the country built large vacation homes, such as the five houses built for the wealthy San Francisco Crocker family now known as Crocker Row.²⁸ Meanwhile, the level and low-lying areas south of the East Arrellaga Street, closer to downtown, developed into a more middle- and working-class residential neighborhood, with agricultural uses remaining at the periphery. Nevertheless, Santa Barbara's population growth slowed during the 1880s due to a nationwide economic downturn.²⁹

²⁶ Sanborn Map & Publishing Company, "Santa Barbara, California," November 1886, Library of Congress.

²⁷ Post/Hazeltine Associates, "Lower Riviera Survey Historic Context Study," 8.

²⁸ Post/Hazeltine Associates, "Phase 1 Historic Sites/Structures Report for 415 Old Coast Highway," 7.

²⁹ Post/Hazeltine Associates, "Lower Riviera Survey Historic Context Study," 8-9.

SANTA BARBARA'S AFRICAN AMERICAN AND BLACK COMMUNITY DURING THE EARLY AMERICAN PERIOD

The lives of Santa Barbara's Black residents changed virtually overnight when California became an American territory. In 1849, the California Constitutional Convention voted to strip all "Indians, Africans, and descendants of Africans" of the right to vote. The following year, membership in the state military was limited to "free white males." Although California was declared a free state by the Compromise of 1850, several other laws, including the Fugitive Slave Law, Anti-Homestead Law, and Anti-Testimony Law, stripped Black individuals of many of the rights and privileges they had enjoyed under Spanish and Mexican rule. Black residents could no longer testify in court or attend private schools. Those who had arrived in California prior to statehood could still be detained, claimed as escaped-slaves, and deported to slave-holding states.³⁰

United States census records indicate that Black individuals made up an exceedingly small proportion of Santa Barbara's population between the 1860 and 1900. The first census, in 1860, did not record any Black residents, though by 1870, that increased to 33 residents. The number of the city's Black residents doubled to 63 in 1880, likely due to the economic boom during this period. Still, this made up less than one percent of Santa Barbara's total population of roughly 9,500 people. In comparison, the census recorded 227 Chinese residents in Santa Barbara in 1880 and 88 Native Americans.³¹

Table 1: Santa Barbara's Population Figures, 1860-1900

	1860	1870	1880	1890	1900
African American and Black Residents	0	38	63	22	19
Total City Population	4,043	7,784	9,513	5,864	6,587
Percent of African American and Black Population	0.00%	0.49%	0.66%	0.38%	0.29%

Source: U.S. Census, 1880, 1890, 1900.³²

³⁰ "Afro-Latinos," Juan Bautista de Anza National Historic Trail, National Park Service, February 22, 2018, accessed January 21, 2022, <https://www.nps.gov/juba/learn/historyculture/afro-latinos.htm>; Shirley Kennedy, "Retrieving the Black Experience in Santa Barbara," *Santa Barbara News-Press*, 31 July 1983.

³¹ U.S. Census Bureau, "Population, by Race, Sex, and Nativity," Table V - Population, by Race and by Counties: 1880, 1870, 1860. California, 382.

³² U.S. Census Bureau, "Population, by Race, Sex, and Nativity," Table V - Population, by Race and by Counties: 1880, 1870, 1860. California, 382; U.S. Census Bureau, "Population," Table 17 - Population by Sex, Nativity, and Color, for Places of 2,500 Inhabitants or More: 1890, 541; U.S. Census Bureau, "Statistics of Population," Table 23 - Population by Sex, General Nativity, and Color, for Places Having 2,500 Inhabitants or More: 1900, 610.

One such individual who arrived in Santa Barbara around this time was Jerry Forney, an enslaved Black man who was taken to California to mine for gold during the Gold Rush. After escaping from slavery, Forney initially joined the Montgomery Queen's Circus before settling in Santa Barbara around 1874, where he opened a bootblack stand and worked as a porter at the Occidental Hotel on State Street. During the 1880s, newspapers reported that Forney helped arrange for other Black men and women to relocate to Santa Barbara from his hometown in North Carolina, though research did not reveal the extent of his efforts.³³

By the late 19th century, some Black residents – mostly consisting of farmers, “roustabouts,” (laborer) and musicians – had settled in the area to the east of Santa Barbara's downtown near East Haley Street between Quarantina Street and Milpas Street.³⁴



Figure 7. An unknown bootblack, probably a protege of Jerry Forney, at his bootblack stand on State Street in the late 1800s. Source: Santa Barbara Historical Museum.

From 1890 to 1900, census records show that the local Black population declined sharply to roughly 20 people, less than half of one percent of Santa Barbara's overall population.³⁵ This period coincides with the beginning of what one historian has termed as the nadir (lowest point) of American race relations, the period after Reconstruction when reactions to gains of Black Americans resulted in increased white supremacy, racism, and segregation nationwide.

³³ Kate Lima, "Jerry Forney, 1820-1904," Santa Barbara African American Life, Culture, and Contributions, 1890-1990, Santa Barbara County Genealogical Society, accessed December 22, 2021, <https://sbgen.org/cpage.php?pt=356>.

³⁴ Elisa Chiacos, "African Influence Visible," newspaper clipping, Collection of Sojourner Kincaid Rolle.

³⁵ Department of the Interior, Census Office, "Statistics of the Population of the United States at the Tenth Census (Washington, D.C.: Government Printing Office, 1882); Department of the Interior, Census Office, "Compendium of the Eleventh Census: 1890, Part 1 – Population" (Washington, D.C.: Government Printing Office, 1892); United States Census Office, Twelfth Census of the United States, Taken in the Year 1900, Census Reports, Volume 1, Population, Part 1 (Washington, D.C.: United States Census Office, 1901).

The rise of the Ku Klux Klan, implementation of Jim Crow laws, appearance of sundown towns where Black residents were driven out or barred from staying beyond sundown, and use of race- and ethnicity-based deed restrictions date to the period between 1890 and 1940, the years most often associated with the nadir. Beyond the African American and Black population, Mexican, Chinese, Japanese, Native American, Jewish, and other marginalized communities, such as Southern and Eastern European immigrants, also faced increased prejudice and segregation.³⁶ California and Santa Barbara were not exceptions.

Early 20th Century, ca. 1900-1940

At the start of the 20th century, Santa Barbara experienced a period of rapid growth, initiated by additional railroad connections to the city. In 1901, the Southern Pacific Railroad Company's Coastline route was completed to Santa Barbara, connecting the city to San Francisco. Railroad tracks ran at an angle through the downtown area south of Haley Street, and a new railroad depot was constructed on the east side of State Street between Chapala Street and Yanonali Street. Improved transportation increased Santa Barbara's reputation as a tourist destination, bringing an influx of new people to the city in the 1900s and 1910s, some of whom decided to permanently settle in the city. The railroads and growing tourism spurred the construction of more hotels and resorts, primarily near the rail depot and along State Street. The hotels became some of the city's main employers, attracting working and middle-class individuals to Santa Barbara.³⁷ To accommodate this growing population, modest single-family houses were constructed on the blocks to the east and west of State Street, many of which were occupied by individuals working in the hotels on State Street.³⁸

As the city's streets filled with a mixture of buildings constructed in different architectural styles, some local residents began to lament the loss of the city's former Spanish atmosphere. In 1922, the Plans and Planting Committee of the Santa Barbara Community Arts Association was organized with the goal of beautifying the city through community planning and architectural development studies. The committee advocated for developing the city in the Spanish Colonial Revival and Mediterranean styles. It initiated projects, such as construction of the Lobero

³⁶ James W. Loewen, *Sundown Towns: A Hidden Dimension of American Racism* (New York: The New Press, 2018), 24-44.

³⁷ Post/Hazeltine Associates, "Lower Riviera Survey Historic Context Study," 10-11.

³⁸ Post/Hazeltine Associates, "Lower Riviera Survey Historic Context Study," 10-11. [FIND OTHER SOURCE FOR HOTEL WORKER INFO?]

Theater, designed by one of the most noted Spanish Colonial architects, George Washington Smith in 1924, to push this effort forward.³⁹

New institutions were established to support the growing population. In 1909, the Anna S. C. Blake Manual Training School, which had been founded in 1889, was renamed the Santa Barbara State Normal School of Manual Arts and Home Economics. Four years later, the school relocated to a new campus in the Riviera neighborhood north of downtown Santa Barbara. At the time, the school primarily focused on instruction in home economics and teacher training. By the 1930s, the State Normal School evolved into a liberal arts college that offered four-year degrees and was renamed Santa Barbara State College. The campus moved to Goleta in 1954 and the school became the University of California, Santa Barbara in 1958.⁴⁰



Figure 8. Postcard image of Santa Barbara State Teachers College ca. 1925 at its Riviera neighborhood campus.
Source: Source: Black Gold Cooperative Library System.

³⁹ "Story of the Community Arts Association and Its Work for Santa Barbara," *Stockton Daily Evening Record*, 8 September 1923: 16.

⁴⁰ "UCSB and its Antecedent Institutions," UC Santa Barbara Library, accessed February 8, 2022, <https://www.library.ucsb.edu/special-collections/university-archives/ucsb-its-antecedent-institutions>.

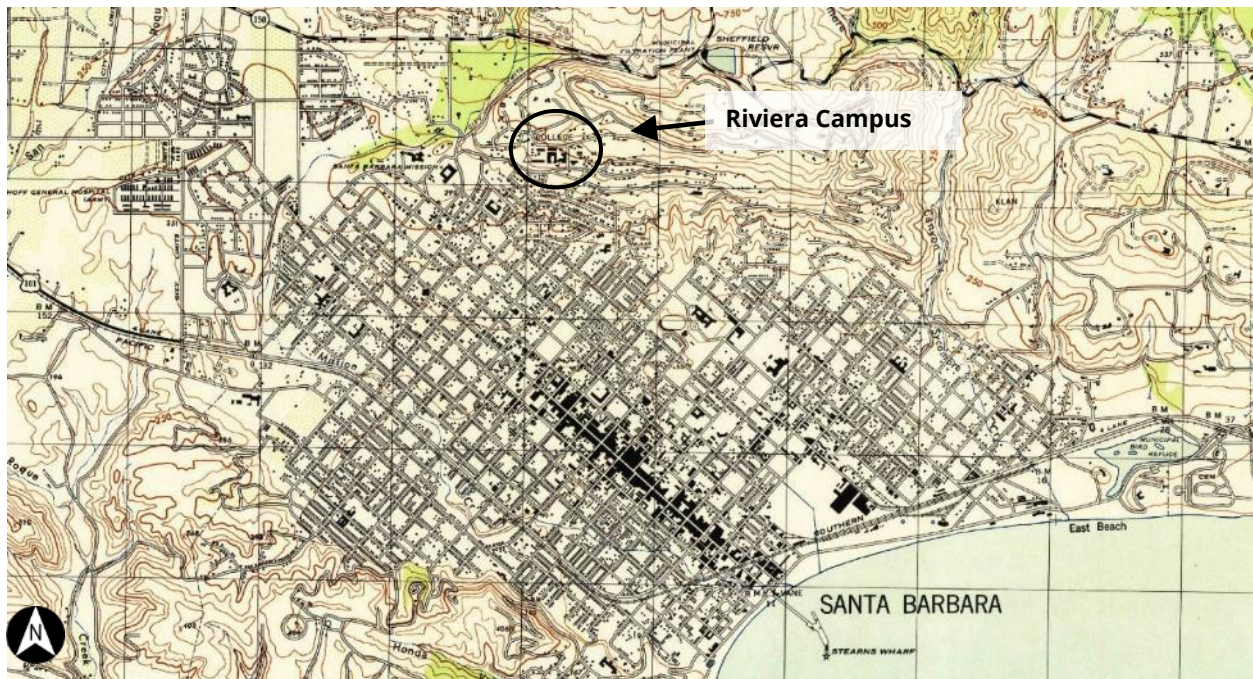


Figure 9. 1944 map of Santa Barbara showing the locations of Santa Barbara State College's Riviera campus , indicated by the black arrow. Source: U.S. Geological Survey, TopoView. Edited by Page & Turnbull.

In late June 1925, a 6.3 magnitude earthquake hit Santa Barbara. The early-morning quake was widely felt in the region and resulted in the loss of 13 lives. Most homes, except for their brick chimneys, survived. The physical damage was concentrated in Santa Barbara's downtown area with 74 of the city's 411 commercial buildings either destroyed or in need of demolition.⁴¹ In response, city officials instituted stricter building codes. They also instituted requirements that all new buildings be constructed in the Spanish Colonial Revival/Mediterranean Revival style, likely in part due to the earlier recommendations of the Plans and Planning Committee.⁴² The city was soon buzzing with construction activity as residents worked to rebuild.

During this period of rebuilding, the Santa Barbara Community Arts Association's Plans and Planting Committee, already in place since 1922, spearheaded the city's participation in Better Homes Week each year from 1925 to 1931. Better Homes in America was a private organization started by Marie William Brown Meloney, editor of the women's magazine *The Delineator*, in

⁴¹ "Report of Engineering Committee on the Santa Barbara Earthquake," *Bulletin of the Seismological Society of America* (July 3, 1925), 303.

⁴² "Julia McHugh: 1925 Santa Barbara Earthquake: 95 Years Ago This Week," *Santa Maria Times*, 15 January 2021, accessed January 25, 2022, https://santamariatimes.com/lifestyles/columnist/julia_mchugh/julia-mchugh-1925-santa-barbara-earthquake-95-years-ago-this-week/article_ccd0713e-288b-5658-9511-37e683447e09.html.

1922 to educate homeowners about quality design and construction. One of its goals was to make such knowledge accessible to all citizens.⁴³ Meloney organized the first Better Home Week in 1922 and through her platform, engaged women's groups and state governors to participate. By the next year, the national campaign had widespread interest, with local committees formed to participate. This attracted the endorsement of President Coolidge, which helped the organization incorporate into a non-profit with government oversight.⁴⁴ Secretary of Commerce Herbert Hoover became the president of the board, as the goals of the organization aligned with the Commerce Department's aim to promote quality construction of small houses. Of note, the national program's primary audience was middle-class and working-class people, including small families, newlyweds, immigrants, farmers, and African Americans.⁴⁵

The Better Homes program paired well with the goals of the Plans and Planting Committee to beautify the city and found a local champion in civic leader Pearl Chase. The committee held local house competitions to identify designs that could be used as model houses. To encourage good design, those that were not selected were still promoted during Better Homes Week.⁴⁶

By the 1930s, the presence of the railroad and growing popularity of the automobile transformed lower State Street and the lower Eastside neighborhood into primarily industrial and auto-centric areas. State Street, south of Cota Street, was lined with auto body shops, garages, used automobile markets, and other auto-oriented businesses. Meanwhile, lumber mills, construction materials factories, iron works, laundries, and warehouses characterized much of the lower Eastside.⁴⁷

As with many cities and towns across the country, Santa Barbara's growth slowed during the Great Depression. However, the affluence of the city's overall population helped many residents weather the economic downturn better than many other municipalities.⁴⁸

⁴³ Smith, "The Small House Movement of the 1920s," 16.

⁴⁴ Smith, "The Small House Movement of the 1920s," 17-19.

⁴⁵ Smith, "The Small House Movement of the 1920s," 20.

⁴⁶ Smith, "The Small House Movement of the 1920s," 106-115.

⁴⁷ Sanborn Map Company, "Santa Barbara, California," 1907, Los Angeles Public Library.

⁴⁸ *Santa Barbara: A Guide to the Channel City and Its Environs* (New York: Hastings House, 1941), 50.

SANTA BARBARA'S AFRICAN AMERICAN AND BLACK COMMUNITY DURING THE EARLY 20TH CENTURY

Santa Barbara's African American and Black population developed into a vibrant, fully-fledged community in the first decades of the 20th century, as more men and women settled in the city and founded their own businesses, organizations, and social groups. The number of African American and Black residents increased rapidly in the early twentieth century. Between 1900 and 1910, the Black population quadrupled from 19 to 77, while the overall Santa Barbara population nearly doubled from 6,587 in 1900 to 11,659 in 1910.⁴⁹



Figure 10. St. Paul's AME, circa 1940. Source: Black Gold Cooperative Library System.

⁴⁹ Twelfth Census of the United States Taken in the Year 1900, "Census Reports," Volume I, Population, Part 1 (Washington, D.C.: United States Census Office, 1901); Bureau of the Census, Thirteenth Census of the United States Taken in the Year 1910, Volume II, Population 1910 (Washington, D.C.: Government Printing Office, 1913); Bureau of the Census, Fourteenth Census of the United States Taken in the Year 1920, Volume III, Population 1920 (Washington, D.C.: Government Printing Office, 1922).

By this period, the African American and Black community had grown to a large enough size to support several of its own churches. In 1903, the Santa Barbara African Methodist Episcopal Church (now St. Paul's AME) was founded. One of the church's founding members, Nathaniel F. Hill, constructed a one-story wood framed building at 502 Olive Street for the church. This was replaced by the existing building at the location in 1916.⁵⁰ A second church, the Mount Olive Baptist Church (later renamed the Second Baptist Church), was founded in 1910.⁵¹

Growth continued in the 1910s and post-World War I years, with the 1920 census recording 186 Black residents in Santa Barbara. This again doubled the Black population while Santa Barbara's overall population increased slower to 19,441. The 1920s were generally a period of prosperity and growth across the United States, during which many cities experienced building booms. Although Santa Barbara experienced a setback with the damage to much of its downtown area in the 1925 earthquake, the city rebounded quickly. The effort to rebuild the city likely provided more opportunities for work in the city and contributed to the city's massive population growth during this period. In the 1920s, the Black population nearly tripled in size from 186 in 1920 to 524 by 1930.⁵²

Table 2: Santa Barbara's Population Figures, 1900-1940

	1900	1910	1920	1930	1940
African American and Black Residents	19	77	186	525	605
Total City Population	6,587	11,659	19,411	33,613	34,958
Percent of African American and Black Population	0.29%	0.66%	0.96%	1.56%	1.73%

Source: U.S. Census Population Tables, 1900, 1910, 1920, 1930, 1940.⁵³

The increase in Santa Barbara's African American and Black community in the early 20th century reflected a nationwide pattern of Black individuals leaving the South for cities in the Northeast and West in search of greater opportunities. Known as the First Great Migration that started around 1910 and extending through 1940, the relocation was in part to escape from the racial

⁵⁰ "St. Paul's AME Church," City of Santa Barbara Landmark Nomination, 2020.

⁵¹ "Second Baptist Church – 26 East Gutierrez Street," Historic Landmarks Commission Structure of Merit Designation Report, 2021.

⁵² Bureau of the Census, Fifteenth Census of the United States: 1930, "Population," Volume III, Part 1 (Washington, D.C.: Government Printing Office, 1932).

⁵³ U.S. Census Bureau, "Statistics of Population," Table 23 - Population by Sex, General Nativity, and Color, for Places Having 2,500 Inhabitants or More: 1900, 610; U.S. Census Bureau, "Population - California," Table III - Composition and Characteristics of the Population for Cities of 10,000 to 25,000, 182; U.S. Census Bureau, "Population - California," Table 10 - Composition and Characteristics of the Population, for Cities of 10,000 or More: 1920, 119; U.S. Census Bureau, "Population - California," Table 15 - Composition of the Population, for Cities of 10,000 or More 1930, 262; U.S. Census Bureau, "Characteristics of the Population - California," Table 32 - Age, Race, and Sex for Cities of 10,000 to 100,000: 1940 and 1930, 612.

violence and discrimination experienced in the Jim Crow-era South.⁵⁴ In spite of these hopes, the new arrivals quickly discovered that, while racial discrimination was less rigid and outspoken in California than it had been in the South, it was just as present if more subtle. For example, although nearly all of Santa Barbara's Black residents were literate and several attended the Santa Barbara State Normal School and other colleges in the area, the only jobs available to them were typically low paying work as day laborers or domestic and service positions working as janitors, dish washers, tailors, cleaners, and other similar positions.⁵⁵ Due to Santa Barbara's growing tourist industry, many Black men worked as porters, bootblacks, or cooks in the city's hotels and resorts.

Settlement Patterns

Likely aiming to live within walking distance of their places of work on or near State Street, the majority of the city's Black residents rented small single-family houses scattered throughout the diverse working-class neighborhoods that developed within a block or two of the State Street from the waterfront to Anapamu Street. These neighborhoods were often racially diverse and were home to a mix of Black, white, and Latino residents, as well as a few Chinese and Japanese households.⁵⁶

By the first decade of the 1900s, historic newspaper articles indicate that a color line existed that restricted African American and Black residents from living north of Carrillo Street.⁵⁷ The only acceptable exception were for those who worked in domestic service, particularly single young Black women employed as live-in maids or housekeepers, and resided in the houses of middle- and upper-class white families located in the predominately white neighborhoods at the north side of the city. Some of these Black people may have come to California as part of the household staff of these families.

⁵⁴ "The Great Migration, (1910-1970)," National Archives, accessed March 2, 2022, <https://www.archives.gov/research/african-americans/migrations/great-migration>.

⁵⁵ 1900-1930 United States Federal Census records, Ancestry.com.

⁵⁶ 1900-1930 United States Federal Census records, Ancestry.com. Census records do not explicitly list Native American residents, but it is likely some Chumash households existed in these neighborhoods as well.

⁵⁷ "St. Paul's AME Church," City of Santa Barbara Landmark Nomination, 2020.

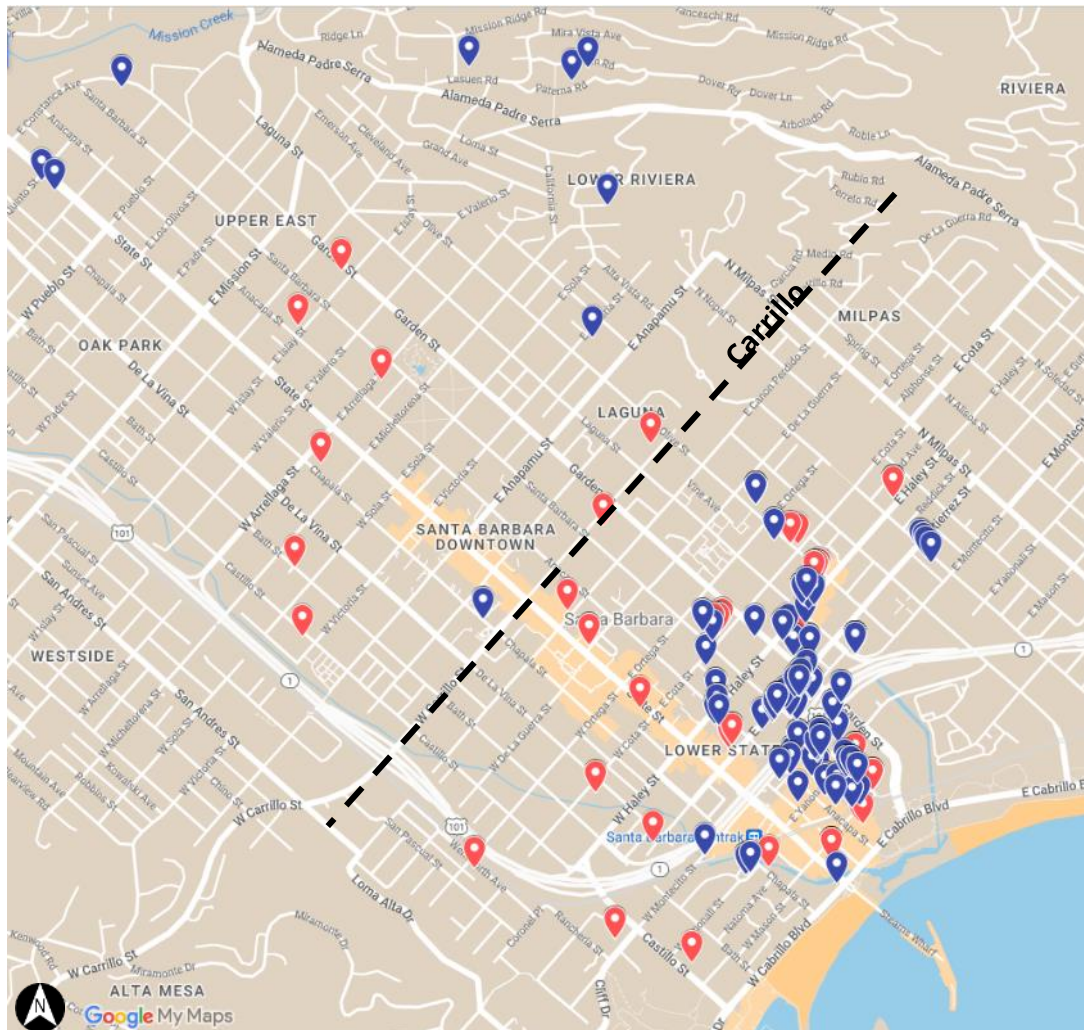


Figure 11. Map showing the residences of African American and Black individuals in 1920 (red) and 1930 (blue) based on U.S. federal census data. The dash line is Carrillo Street, where the reported color line existed.

The 1900s and 1910s coincided with the rise of racial zoning and restrictive covenants nationally.⁵⁸ Fueled in part by the Great Migration, these public sector (zoning) and private sector (covenants included on property deeds) tools arose in response to the attitude by the white community that homogenous neighborhoods – that is, communities of one race, ethnic group, religion, etc. – would remain peaceful if people of similar backgrounds lived together. An example in Santa Barbara was Oak Park Village south of Cottage Hospital on the Westside, west

⁵⁸ Matthew D. Lassiter and Susan Cianci Salvatore, *Civil Rights in America: Racial Discrimination in Housing*, A National Historic Landmarks Theme Study (Washington, DC: National Park Service, 2021), 8-11; SurveyLA, *Los Angeles Citywide Historic Context Statement, Context: African American History of Los Angeles*, 41.

of State Street, that was subdivided at the turn of the twentieth century by Los Angeles speculators as a “whites only” upper-class community.⁵⁹

Once the U.S. Supreme Court ruled against racial zoning ordinances in the 1917 *Buchanan v. Warley* decision, cities used their zoning authorities in more indirect ways to segregate neighborhoods.⁶⁰ Also as a result, restrictive covenants became more widespread, particularly as the 1920s saw a residential building boom across the country. Often placed on deeds by the private subdividing developer, restrictive covenants may list “building restrictions” such as setback lines, minimum building cost, or prohibited uses like oil drilling, in addition to exclusions of African American, Asian American, Mexican American, Jewish, and other residents.⁶¹ Italian and southern and Eastern European immigrants were sometimes included among that list, given the nativist, anti-immigration sentiments of the period. The covenants may have a limited period, such as 20 to 50 years.

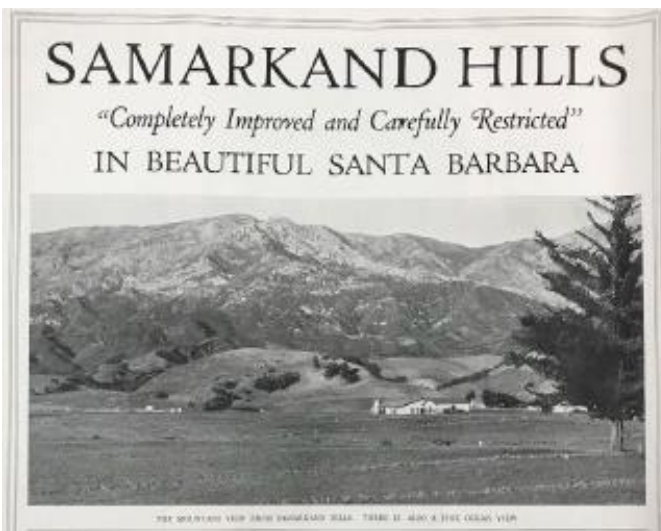


Figure 12. Newspaper advertisement for a "carefully restricted" residential development in the Santa Barbara area. Source: Coastal Southland Magazine, January 1925.

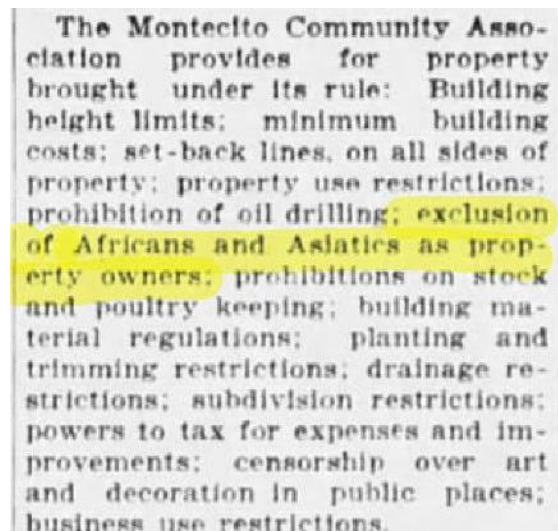


Figure 13. Example of the types of restrictions that were included in residential developments. Source: "Montecito Estate Owners Plan Unique Government in District," *Santa Barbara Daily News*, 5 April 1927.

⁵⁹ Tompkins, *Santa Barbara Neighborhoods*, (in Westside section, 115.

⁶⁰ Lassiter and Salvatore, *Civil Rights in America: Racial Discrimination in Housing*; Richard Rothstein, *The Color of Law: A Forgotten History of How Our Government Segregated America* (New York: Liveright Publishing Corporation, 2017), 44-48.

⁶¹ As an example, "Montecito Estate Owners Plan Unique Government in District," *Santa Barbara Daily News*, 5 April 1927; SurveyLA, *Los Angeles Citywide Historic Context Statement, Context: African American History of Los Angeles*, 41.

With this backdrop, Santa Barbara's African American and Black community became increasingly concentrated over the course of the 1920s into the blocks to the east of lower State Street. By 1930, approximately two-thirds of Santa Barbara's Black residents lived in the area bounded by East Haley Street, East Montecito Street, State Street, and Garden Street that came to be called the Eastside.⁶² This emergence of a distinct neighborhood where most Black residents lived occurred as Santa Barbara was rebuilding itself in the image of a bucolic Spanish Colonial city after the 1925 earthquake and filling out with new residential subdivisions, especially west of State Street and the railroad tracks and north up to the hills such as East San Roque.

Oral histories with Black residents who were alive during this period also describe anti-Black housing policies, in which real estate agents refused to rent or sell property in certain areas to Black people. This again followed national practices encouraged by the National Association of Real Estate Board's code of ethics, adopted in 1924, to maintain homogenous neighborhoods, and thereby property values, by steering African Americans and people of color away from white neighborhoods.⁶³

All of this likely played a role in pushing people of color and working-class individuals into the lower Eastside. The Eastside geography was dominated by an estuary (the Estero) in the 19th century that was dry most of the time but would flood as far inland as Anapamu Street in wet winters.⁶⁴ This slough land was drained and reclaimed starting in the 1860s when a canal was dug midway between Salsipuedes and Laguna Street, the so-called Canal Street that was renamed Olive Street in 1922. An agricultural park with a racetrack was created in 1886 southeast of Montecito Street to the shoreline between Santa Barbara Street and Quarantina Street as a use for the land prone to flooding.⁶⁵

⁶² *Santa Barbara: A Guide to the Channel City and Its Environs* (New York: Hastings House, 1941), 89.

⁶³ Rothstein, *The Color of Law*, 52.

⁶⁴ Walker A. Tompkins, *Santa Barbara Neighborhoods* (Santa Barbara: Santa Barbara Board of Realtors, 1980), 99.

⁶⁵ Tompkins, *Santa Barbara Neighborhoods*, 101. The streets listed here as bounding the agricultural park are based on the 1886 Sanborn Fire Insurance index map, rather than the more limited description in the Tompkins text.

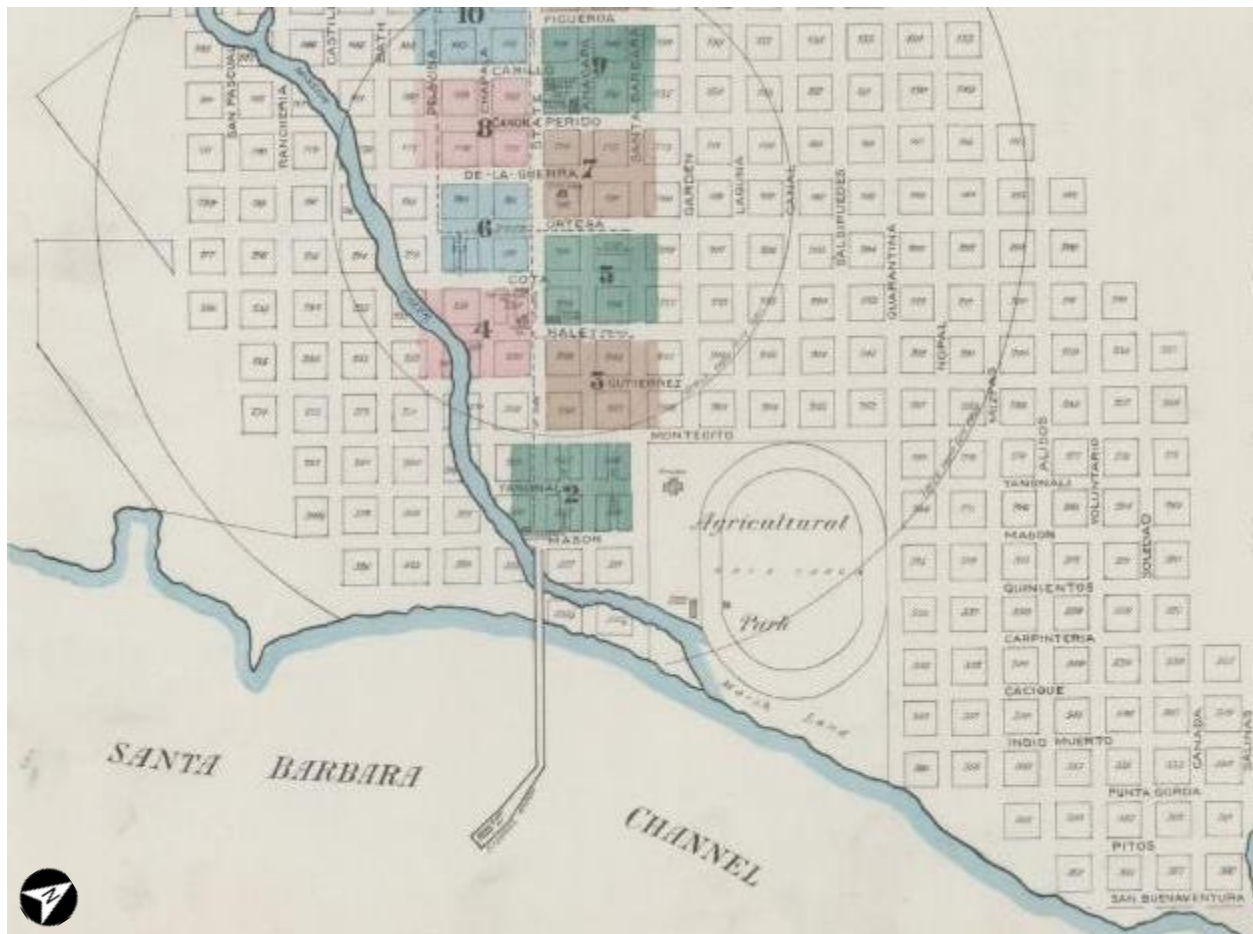


Figure 14. Index map for fire insurance maps produced by the Sanborn Map & Publishing Company in 1886, showing the Agricultural Park and “marsh land” in the lower Eastside. Source: Library of Congress.

In the late 19th and early 20th centuries, the city’s dump and trash disposal sites were also located in the Eastside neighborhood. Located at a low-lying area bounded by Ortega Street, Milpas Street, Haley Street, and Olive Street, the city dump was considered a health hazard due to the fumes from burning garbage. Another trash disposal site was located near the intersection of Laguna and Ortega streets (now the site of the Presidio Heights housing development). Meanwhile, the arrival of the Southern Pacific Railroad in 1887 attracted industrial development to the Eastside, including the railroad’s warehouses and maintenance shops at Salsipuedes Street, between Mason and Carpinteria streets and the city gas plant and

carbarns and shops of the city's electric streetcar system on Quarantina Street between Montecito and Yanonali streets.⁶⁶

This neighborhood, with its history of flooding, and close proximity to the railroads, industrial development, and the city dump, was likely less desirable than the areas at higher ground to the northwest and away from industrial uses to the west. Nonetheless, residential and commercial buildings gradually developed and filled in the Eastside blocks. The lots were among the earliest to be subdivided in the 1870s prior to restrictive covenants.⁶⁷ The city dump was cleaned up and redeveloped into Ortega Park, Santa Barbara Junior High School, and single-family homes the 1920s. During the era of Prohibition (1920-1933), the lower Eastside also gained a reputation as an area of vice with bootleggers and gambling, though it also continued to be a residential neighborhood.⁶⁸

In spite of the limited housing options available to many Black residents, they established homes and formed close-knit interracial communities where they raised families, found personal refuge, and were able to express themselves freely. The homes of Black residents also frequently served as more than personal residences but also as meeting places for Black social clubs, civic and political organizations, and other groups, in addition to churches. In this way, the homes of Black residents



Figure 15. Account of club meetings at hosted at homes in the April 29, 1932 "Santa Barbara" column of the *California Eagle* newspaper.

⁶⁶ Tompkins, *Santa Barbara Neighborhoods*, 100-102; Sanborn Map Company, Sanborn Fire Insurance Map from Santa Barbara, Santa Barbara County, California, 1907, Library of Congress.

⁶⁷ Maps and Surveys, book 1, page 3 and 4, Town of Santa Barbara Subd. Of block #304, Town of Santa Barbara, Sub. Of Blks 221, 222, 241, 242, Santa Barbara County, [Recorded Maps Lookup \(countyofsb.org\)](https://www.countyofsb.org/Recorded-Maps-Lookup).

⁶⁸ "Editorial: Work for City Police," *Santa Barbara Daily News*, July 11, 1927.

often acted as incubators for activities, efforts, and movements led by Black men and women that not only enriched the lives of Black residents but positively impacted the city as a whole.

Population Characteristics

While most Black households consisted of single working men and women and couples under the age of 40 during the first two decades of the 20th century, by the 1920s and 1930s, the number of Black families with children began to increase, as the men and women who had arrived earlier in the century set down roots. A majority of Black residents were originally from states in the South or Midwest, with the largest number coming from Texas.⁶⁹

Most members of the African American and Black community in the early 20th century continued to be employed in labor and service positions, however, census records indicate that a few individuals owned their own businesses, and some were able to make a living as musicians or artists.⁷⁰ Married and single women worked, often as maids or cooks for private families, hairdressers, or seamstresses. Some women found work in other fields.



Figure 16. Residence of Dr. Frances Ford at 721 Spring Street

The 1930 census indicates at least one woman at the time was a dancer, another was a caterer, and a third was a landscape gardener.⁷¹ One exceptional example was Dr. Francis E. Ford, a Black woman and practicing podiatrist who lived and worked in Santa Barbara from 1921 to her passing in 1959.⁷² The 1922 city directory lists Dr. Ford as a chiropodist (another term for podiatrist) sharing a practice with Dr. Helen C. Sexton, who had her office in the San Marcos Building at 1127 ½, State Street, a prominent commercial building and designated Landmark. Throughout her career, directories and census records indicate that Dr. Ford lived and worked

⁶⁹ 1900-1930 United States Federal Census records, Ancestry.com.

⁷⁰ 1930 U.S. Federal Census, Santa Barbara, California, Ancestry.com.

⁷¹ 1930 U.S. Federal Census, Santa Barbara, California, Ancestry.com.

⁷² "Dr. Frances Ford," *Santa Barbara News Press*, 09 April 1959, obituary locator number WRH35-187, available through Santa Barbara County Genealogical Society and courtesy of Gledhill Library, Santa Barbara Historical Museum. City directories from 1922 through the 1950s listed her as Frances A. Ford.

in several different locations near State Street and in the Eastside neighborhood, at times with her practice at her home. In the 1930s, city directories listed her home and practice at 1018 Chapala Street (not extant). By the 1950s, she had an office in the Balboa Building at 735 State Street, also a notable commercial building that is a contributing historic resource for the El Pueblo Viejo Landmark District. In the 1950s, she lived at 721 Spring Street, which she owned and named "My Little Gray Home in the West."⁷³

Life for Santa Barbara's Black Residents

As the number of Black residents grew and settled into life in Santa Barbara, they developed a vibrant and closely knit community with its own businesses, churches, social clubs, and other institutions. By the 1930s, Santa Barbara's African American and Black community was centered along East Haley Street. Numerous Black-owned and operated businesses and organizations emerged along the street, forming an oasis and safe haven for members of the local African American and Black community.

The two churches, St. Paul's A.M.E. Church and Mount Olive Baptist Church (Second Baptist Church), formed not only the heart of the religious life but also social life of the African American and Black community. Because the overall size of the African American and Black community remained small compared to the overall population of Santa Barbara, there appear to have been few institutional buildings dedicated exclusively to the activities of the African American and Black community. The two churches were often the gathering place for larger events or for club meetings.

The pastors of the churches also became prominent leaders within the community. Whereas St. Paul's A.M.E. Church had a series of pastors in its first few years – including Rev. Silas R. Wright, who purchased the site for the church but died before its completion – the pastor of Mount Olive Baptist Church, Reverend Henry Benjamin ("H.B.") Thomas, became one of the city's most prominent and influential members. Reverend Thomas (1878-1940) came to Santa Barbara in 1910 and not only led Mount Olive Baptist Church, but also was the builder of its original church building.⁷⁴ He played an instrumental role in founding many of the important businesses and establishments of Santa Barbara's African American and Black community, including helping organize local chapters of the NAACP and YMCA, constructing apartment

⁷³ "Dr. Frances Ford;" 1953 and 1958 city directories.

⁷⁴ "Rev. Henry B. Thomas, the Optimistic Young Clergyman who is Doing things at Santa Barbara and in All Walks Where His Influence Reaches," *California Eagle*, 27 November 1915.

buildings where Black residents could rent housing, opening a café, and working as the superintendent of grounds at the Santa Barbara State Normal School (now University of California Santa Barbara).⁷⁵

In addition to church, Black residents also were involved in fraternal, social, and civic clubs. Black chapters of fraternal organizations such as the Order of the Eastern Star, Odd Fellows, Freemasons, and Elks Club were active in the early 20th century. Most notable in Santa Barbara appeared to be Unity Lodge No. 22 (Freemasons), Unity Lodge No. 33 (Freemasons), Jewel Chapter No. 20 (Order of the Eastern Star), and Harmony Lodge No. 481 (Elks). Women's social clubs, including the Thursday Evening Club, Women's Self-Improvement Club, and church-sponsored sewing circles and bridge clubs provided Black women with outlets for friendship, social entertainment, and charitable work.⁷⁶ Aside from the two churches, the "Santa Barbara" weekly reports in the Black-owned *California Eagle* newspaper, submitted by a local community member, indicate that Black social clubs, fraternal organizations, and other groups commonly met in the homes of their members in addition to the two churches.



Figure 17. Rev. H.B. Thomas. Source: *California Eagle*, 27 November 1915.

Children living in the Eastside neighborhood typically attended the Lincoln School at the elementary level, which opened at 119 East Cota Street between Anacapa and Santa Barbara streets in 1922, near the predominately Black Eastside neighborhood, and offered both elementary and high school education. The school was not segregated, and its student body reflected the composition of the surrounding community. Children of all races, including those from the relatively small Black and Asian (primarily Chinese and Japanese) communities

⁷⁵ "Second Baptist Church – 26 East Gutierrez Street," Historic Landmarks Commission Structure of Merit Designation Report, 2021.

⁷⁶ Various articles, *California Eagle*, 1920-1930.

attended, alongside white and Latino (predominately Mexican at the time) students.⁷⁷ Santa Barbara Junior High School and High School, also both near the Eastside neighborhood, were similarly mixed race, though the students of color constituted a small percentage.⁷⁸ Despite their small numbers, the schools were essential to people of color living in Santa Barbara as the places where their children were educated, socialized, and recreated.



Figure 18. Lincoln School second grade students, 1936. Source: Santa Barbara Unified School District.

An increasing number of young Black men and women also attended the State Normal School (Santa Barbara State College) over the course of the 1920s and 1930s.⁷⁹ Black-run organizations, such as the George Washington Carver Club, meanwhile, provided scholarships to Black students and worked to lift the community up through educational advancement.⁸⁰ During the Great Depression, the Works Progress Administration and state department of education sponsored free classes on “Negro” history, political theory, current events,

⁷⁷ “Santa Barbara News,” *California Eagle*, 6 May 1922.

⁷⁸ “Society, Clubs, Current Events,” *California Eagle*, 20 March 1931; *California Eagle*, 12 March 1937.

⁷⁹ “Santa Barbara,” *California Eagle*, 5 October 1934, 13 September 1935.

⁸⁰ “Organizations and Social Clubs,” Santa Barbara African American Life, Culture, and Contributions, 1890-1990, Santa Barbara County Genealogical Society, accessed March 2, 2022, <https://sbgen.org/cpage.php?pt=363>.

parliamentary law, and psychology to all African American and Black adults through the Santa Barbara Negro adult education department. Classes were held at St. Paul's A.M.E. church.⁸¹ The adult education program, unlike the rest of the public school system in Santa Barbara, had African American teachers, including Azalea Carr, a graduate of Santa Barbara State College, who was appointed counselor for the adult Black students in 1939. She was the first Black school administrator with an office located in the city school administration building.⁸²

Challenges and Setbacks

In spite of the growth of the local African American and Black community, apparent lack of overt segregation practices, and the idyllic image Santa Barbara projected to the rest of the world, racism and racial discrimination were as common in Santa Barbara as other cities around the United States. In 1938, the football team from the Texas School of Mines refused to play a game against the Santa Barbara State Normal School, because it had two Black players on its team.⁸³ One year later, Harry Stewart, a student and member of the band at Santa Barbara State College, won a civil suit against the owner of Elmer's Cafe after a waiter refused him service because he was Black. Although the owner said it was a mistake and that he would apologize, he never did.⁸⁴

The African American and Black community was also confronted with outright racist activity and intimidation. Nationwide, membership in the Ku Klux Klan (KKK) surged following World War I, as isolationism and nativist sentiments increased.⁸⁵ The KKK had a strong presence in Santa Barbara in the 1920s. The city served as the regional headquarters for the organization. The largest and grandest KKK gatherings in Santa Barbara County and Ventura County were held in Santa Barbara; *the Ku Klux Klarion* magazine, which advertised regional Klan news and was distributed throughout the surrounding counties, was also published there.⁸⁶ In 1923, 2,000 largely unmasked members of the KKK paraded down State Street to the foothills behind Carpinteria in a caravan of more than 120 vehicles.⁸⁷ Following the gathering, a group of local Klansmen attacked a Latino man on the 1500 block of Garden Street, but were not charged with

⁸¹ "WPA Schooling Now Offered to Negroes," newspaper clipping, 1937, Black History File, Gledhill Library, Santa Barbara Historical Museum.

⁸² Phyllis Hoxie, "Santa Barbara College Student Wins Civil Suit," *California Eagle*, 16 February 1939.

⁸³ "J. Cullen Fentress' Gab Stuff," *California Eagle*, 20 October 1938.

⁸⁴ "Santa Barbara State College Student Wins Civil Suit," *California Eagle*, 16 February 1939.

⁸⁵ Michael Redmon, "History 101," *The Independent*, 22 December 1993.

⁸⁶ Martha Menchaca, *The Mexican Outsiders: A Community History of Marginalization and Discrimination in California* (Austin: University of Texas Press, 1995), 51-54.

⁸⁷ Elisa Chiacos, "African Influence Visible," newspaper clipping, Collection of Sojourner Kincaid Rolle.

a crime. In the 1930s, the KKK held meetings at a skating rink on Castillo Street and organized horseback parades down State Street.⁸⁸

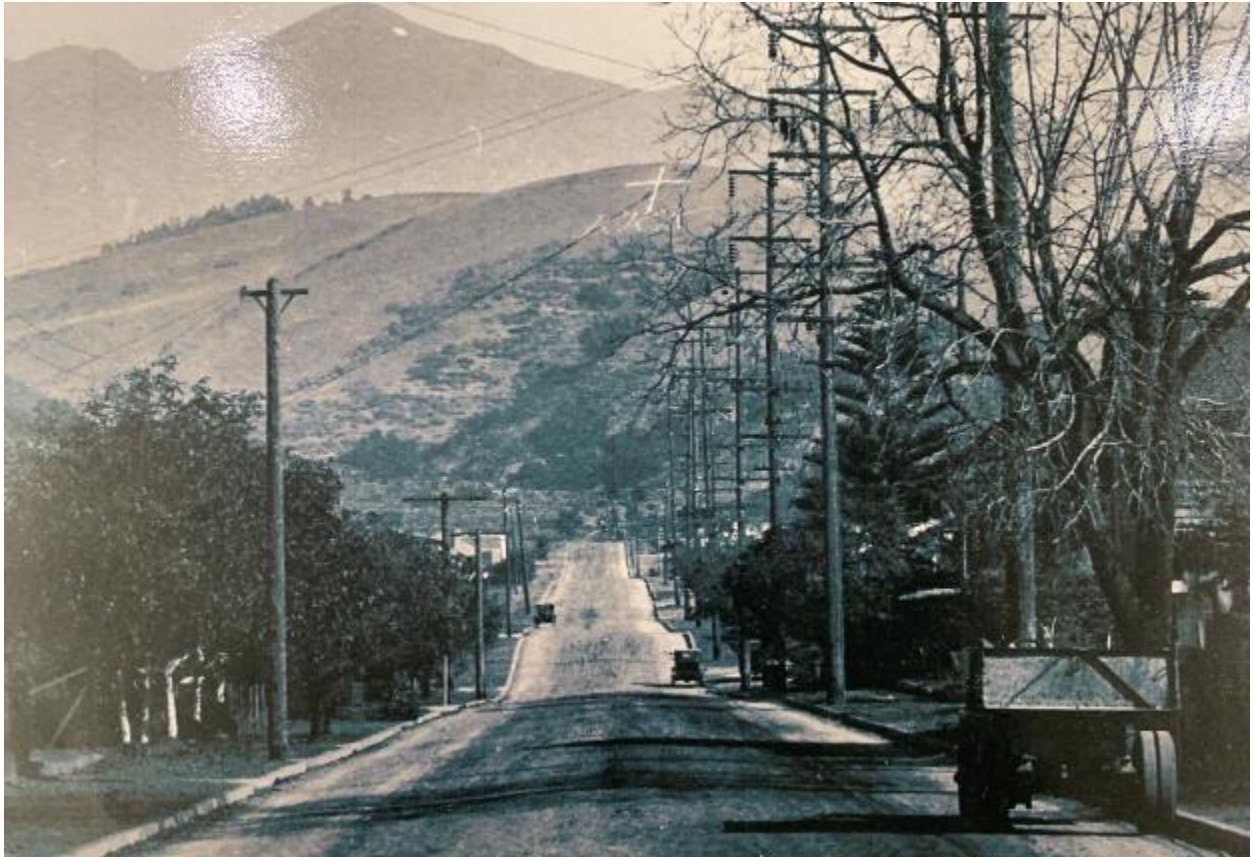


Figure 19. View looking east down Gutierrez Street. A white cross and "KKK" are displayed on the hillside in the distance (1923). Source: Courtesy of the Gledhill Library, Santa Barbara Historical Museum.

Santa Barbara's African American and Black community responded to this discrimination with strength, resilience, and creativity. In 1940, the annual celebration of Juneteenth, a holiday honoring the emancipation of the last enslaved Black people in Texas, drew a crowd of more than 500 Black people to Oak Park, some of whom traveled from as far as Los Angeles to enjoy

⁸⁸ Mahader Tesafai, "Living History Project," Collection of Sojourner Kincaid Rolle; Michael Redmon, "History 101," *The Santa Barbara Independent*, 22 December 1993.

the festivities.⁸⁹ Conversations about race and equality extended to the white community. Also in 1940, the first semi-annual gathering of the International Inter-Racial Institute was held in Santa Barbara, likely due to the influence of Esther Fiske Hammond, widow of lumber millionaire Gardiner Hammond and member of the California Race Relations Commission, who lived in Santa Barbara.⁹⁰ The event was led by a Los Angeles-based Black attorney named Hugh Macbeth, consul for the Republic of Liberia and head of the California Race Relations Commission, and attended by seventy-five representatives from across Southern California with an interest “in peace through a better understanding of races and nations.”⁹¹ Session titles indicate that the event had a global scope and was not primarily focused on racial inequality between White and Black communities in the United States.

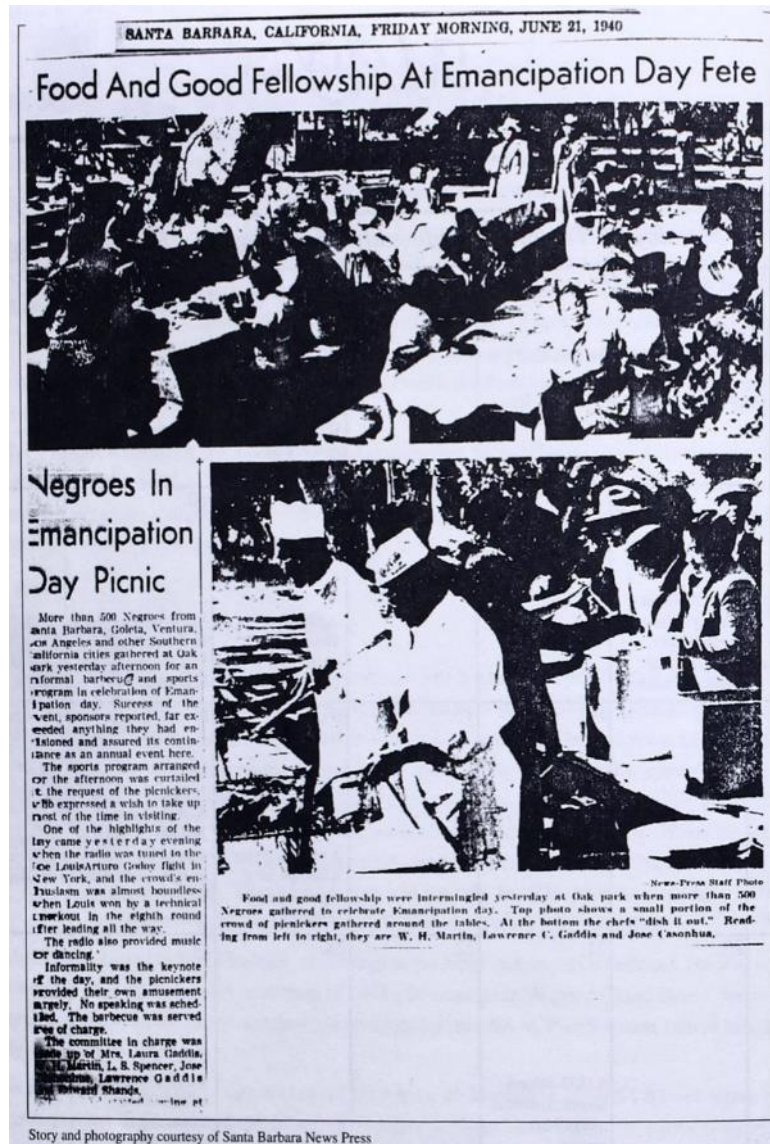


Figure 20. Newspaper coverage of the Juneteenth celebration in Santa Barbara in 1940, which drew a crowd of over 500 Black people to Oak Park. Source: “Negros In Emancipation Day Picnic,” *Santa Barbara News-Press*, 21 June 1940, Santa Barbara African American Local History Collection at UC Santa Barbara.

⁸⁹ “Negros In Emancipation Day Picnic,” *Santa Barbara News-Press*, 21 June 1940.

⁹⁰ “Interracial Institute Holds Sessions in Santa Barbara,” *California Eagle*, 21 March 1940: 18.

⁹¹ “Racial Institute Opens Friday to Stress Peace,” *Santa Barbara News-Press*, 14 March, 1940.

Mid- to Late 20th Century, ca. 1941-1980

World War II brought a new period of growth and development to Santa Barbara. Several military installations were established in and around the city during the early 1940s as the United States prepared to enter the war. In 1940, work began to build up coastal military defenses at a small municipal airport in the then-unincorporated community of Goleta, approximately eight miles northwest of Santa Barbara. In 1942, the airport became a Marine Corps Air Station, where squadrons were trained and stationed before deployment to the Pacific Theater. Further to the north, a U.S. Army base, known as Camp Cooke, was established outside the town of Lompoc in 1941. In Oxnard approximately 40 miles to the south, Port Hueneme was taken over by the federal government in 1942 and developed into a base and construction center for the U.S. Navy; the base remains in operation today.⁹² Hoff General Hospital, located at the north end of State Street, opened as a temporary military hospital in 1941; the site is now partially occupied by the Santa Barbara Municipal Golf Course and MacKenzie Park.⁹³ These military installations brought large numbers of military servicemembers to the Santa Barbara area, many of whom chose to permanently settle in the area after the war. The bases also introduced new job opportunities that attracted new residents to the area.

Although the Marine Corps Air Base, Camp Cooke, and Hoff General Hospital closed at the end of the war in 1946, the presence of the military continued to impact the development of the Santa Barbara area. From 1950 to 1953, Camp Cooke served as a training base for troops serving in the Korean War, as well as military reserve units and the



Figure 21. Barracks at the Marine Corps Air Station in Goleta, which became the new campus for UC Santa Barbara after World War II. Source: Art, Design & Architecture Museum, University of California, Santa Barbara.

⁹² "History," Port of Hueneme, accessed February 18, 2022, <https://www.portofhueneme.org/about/port-history/>.

⁹³ "Hoff General Hospital," California State Military History and Museums Program accessed February 23, 2022, <http://www.militarymuseum.org/HoffGen%20Hosp.html>.

California National Guard. In 1957, the camp was transferred to the U.S. Air Force; it was renamed Vandenberg Air Force Base one year later.⁹⁴ In 1944, Santa Barbara State College was selected to become a new branch of the University of California system, the third in the system after Berkeley and Los Angeles, and became known as Santa Barbara College of the University of California. Four years later, 408 acres of the former Marine Corps Air Base were chosen as the site of its new campus. The former military buildings and facilities at the Marine Corps Air Base were converted into classrooms, dormitories, offices, a cafeteria, student union, health center, auditorium, and other university facilities; other parts of the former air base became Santa Barbara Airport. In the meantime, the school continued to operate out of the Santa Barbara State College's old Mesa Campus. In 1954, the university moved to the new Goleta campus; it was renamed the University of California, Santa Barbara (UCSB) in 1958.⁹⁵

The presence of nearby military bases during World War II and the postwar period, along with the expansion of the University of California into Santa Barbara provided new employment bases for the city and attracted large numbers of new residents to Santa Barbara. Between 1940 and 1960, the city's population jumped from approximately 35,000 residents to 59,000 residents.⁹⁶ The influx of people led to an increase in demand for new housing. In 1947, the *California Eagle* newspaper reported that families were being forced to live in garages with dirt floors due to the lack of available housing; local churches were asked to take in families as an emergency housing measure.⁹⁷ While much of the low-lying land within the city's boundaries had already been built out by the end of the war, previously undeveloped land, particularly on the hillsides and mesas surrounding the central city, began to fill up with large tracts of new residential subdivisions during the postwar period.⁹⁸

⁹⁴ Jeffrey Geiger, "Vandenberg Air Force Base," California State Military History and Museums Program accessed February 16, 2022, <https://www.militarymuseum.org/VandenbergAFB.html>; M.K. Shettle, Jr., "Marine Corps Air Station, Santa Barbara," California State Military History and Museums Program accessed February 16, 2022, <http://militarymuseum.org/MCASSantaBarbara.html>.

⁹⁵ "World War II and the Goleta Mesa Campus," Art, Design & Architecture Museum, UC Santa Barbara, accessed February 16, 2022, <http://www.adc-exhibits.museum.ucsb.edu/exhibits/show/ucsbcampusarchitecture/world-war-ii-and-the-goleta-me>; "Santa Barbara: Historical Overview," University of California History Digital Archives, accessed February 16, 2022, https://www.lib.berkeley.edu/uchistory/general_history/campuses/ucsb/overview.html; "Guide to the University of California, Santa Barbara, History and Antecedents Collection," Online Archive of California, accessed March 22, 2022, <https://oac.cdlib.org/findaid/ark:/13030/kt587037kv/admin/>.

⁹⁶ U.S. Bureau of the Census, "Sixteenth Census of the United States: 1940, Population, Volume II: Characteristics of the Population," (Washington, D.C.: United States Government Printing Office, 1943); U.S. Bureau of the Census, "Census of Population: 1950, Volume II: Characteristics of the Population," (Washington, D.C.: United States Government Printing Office, 1953); U.S. Bureau of the Census, "Census of Population: 1960, Volume I: Characteristics of the Population," (Washington, D.C.: United States Government Printing Office, 1963);

⁹⁷ "Ask Churches Aid In Housing Crisis," *California Eagle*, 25 December 1947.

⁹⁸ City of Santa Barbara, "Santa Barbara Structure Age Map," 2020, accessed February 16, 2022, <https://www.santabarbaraca.gov/services/community/historic/buildingagemap.asp>.

The character of the lower State Street area also began to change around World War II. According to Henry Jones, a Black man who arrived in Santa Barbara from Texas in the 1920s and operated a shoeshine stand on the 600 block of State Street through the 1980s, the influx of military servicemen during the war and emergence of an illicit drug trade introduced “a tougher element” to the area.⁹⁹ Lower State Street became increasingly industrial in nature and less desirable as a place for housing as the character of the area changed in the postwar and mid-century periods. In the late 1940s, preparation began for the routing of U.S. Highway 101/State Highway 2 through downtown Santa Barbara. Construction resulted in the clearance of blocks of housing between Gutierrez Street and Montecito Street.¹⁰⁰ The new portion of the freeway running through Santa Barbara opened in 1959.¹⁰¹ Fire insurance maps produced by the Sanborn Map Company show that by 1950 multiple fish markets, bottling factories, milling and construction factories, warehouses, and storage facilities were located along Lower State Street and the immediately adjacent blocks. Additionally, by 1952, a large municipal sewage disposal plant was built on the site of the former Agricultural Park.¹⁰²

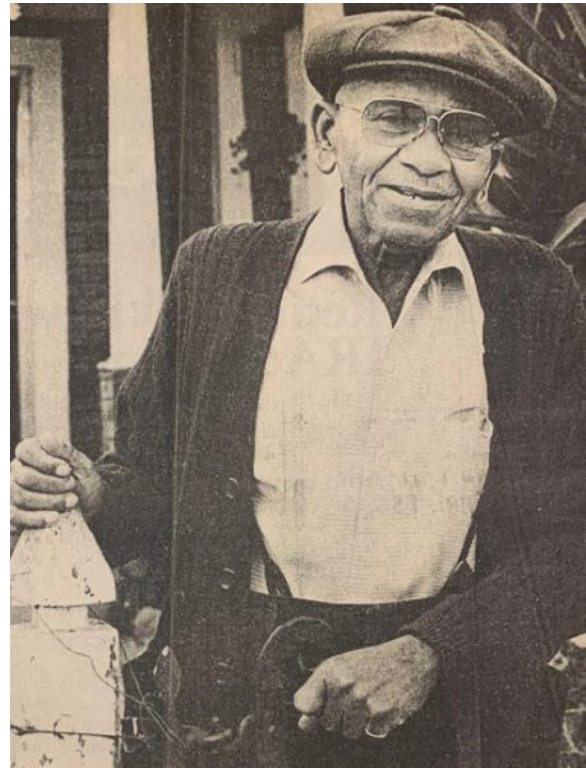


Figure 22. Henry Jones around the time of his retirement in 1981. Source: “Shoeshine Man Not Rebuffed by Retirement,” *Santa Barbara News-Press*, 16 December 1981.

⁹⁹ “Shoeshine man not rebuffed by retirement,” *Santa Barbara News-Press*, 16 December 1981.

¹⁰⁰ 1947 aerial photograph, *HistoricAerials.com*.

¹⁰¹ “SB Freeway Now Open to Drivers,” *Lompoc Record*, 16 November 1959: 10.

¹⁰² U.S. Department of the Interior Geological Survey, Santa Barbara Quadrangle, 7.5 Minute Series (Topographic) map, 1952.



Figure 23. Aerial photograph, showing blocks cleared for construction of U.S. Highway 101/State Highway 2 (1947). Source: Flight GS-EM, Frame 6-112, Harry Tubis, Inc., UCSB FrameFinder.

SANTA BARBARA’S AFRICAN AMERICAN AND BLACK COMMUNITY DURING THE MID- TO LATE 20TH CENTURY

World War II triggered a second larger wave of migrations of Black individuals to urban areas across the country. In addition to enlistment, the wartime economy produced billions of dollars in government contracts and spurred a rapid build-up of industrial and manufacturing across the country, as well as numerous job opportunities at military bases. During the 1940s, an estimated 1.5 million African American and Black men and women left the South as they sought to leave poor economic conditions, limited job opportunities, racial discrimination, and outright violence in the Jim Crow South for better employment opportunities and the hope of greater race equality in the North and Western regions of the United States. For many, the allure of steady, well-paying work at one of the military bases or associated industries attracted Black individuals to a specific locale. This second great migration resulted in the increasing urbanization of the country’s Black population, as a growing number of individuals left jobs in agriculture or domestic labor for work in the cities.¹⁰³

¹⁰³ “The Great Migration (1910-1970);” “The Second Great Migration,” Smithsonian American Art Museum, accessed February 17, 2022, <https://americanexperience.si.edu/wp-content/uploads/2015/02/The-Second-Great-Migration.pdf>.

Although Santa Barbara was not itself a major industrial or manufacturing hub, the presence of several military installments in the surrounding area and the prospect of plentiful job opportunities brought a large influx of new African American and Black men and women to Santa Barbara during World War II and in the postwar period. Oral histories and articles in the *California Eagle* newspaper show that many local African American and Black men from Santa Barbara also served in the military during World War II. Among the decorated veterans of the war who called Santa Barbara home were Lowell Steward, a member of the Tuskegee Airmen who flew over 143 missions during the war and received the Air Medal and a Distinguished Flying Cross, and Dr. Horace McMillan, the first Black pharmacist-mate in the Coast Guard who later became a physician and major figure in the fight for racial equality in Santa Barbara.¹⁰⁴ Reflecting the number of local Black veterans in Santa Barbara, a new Veteran of Foreign War (VFW) post for Black servicemen, named after white Civil War veteran Charles A. Storke, was organized by long-time resident and World War I veteran Louelen Smith Spencer, in 1941, just prior to the United States' entry into World War II.¹⁰⁵ Santa Barbara also had its own interracial chapter of the United Service Organizations (U.S.O.).¹⁰⁶



Figure 24. A mess sergeant at Santa Maria Airbase, circa 1940. Source: Black Gold Cooperative Library System.

Oral histories indicate that Black individuals also came to Santa Barbara during the middle of the 20th century because of educational opportunities at UC Santa Barbara, a reported demand for chauffeurs and domestic staff to support the film industry in Hollywood, or because of encouragement from family members who had already settled in the area.¹⁰⁷ The influx of African American and Black people into Santa Barbara nearly doubled the size of the local

¹⁰⁴ John Zant, "Pilot waged war against racism," *Santa Barbara News-Press*, 15 October 1995; "Recognizing Santa Barbara's Black History," *Santa Barbara Independent*, 10 February 2011; "Louelen Spencer," February 28, 1984 obituary, locator number 20A-148, available through Santa Barbara County Genealogical Society and courtesy of Gledhill Library, Santa Barbara Historical Museum.

¹⁰⁵ "New Veterans Post in Santa Barbara," *California Eagle*, 27 March 1941.

¹⁰⁶ "Interracial Equality in U.S.O." *California Eagle*, 2 December 1943.

¹⁰⁷ Oral history notecards, Collection of Sojourner Kincaid Rolle.

population from around 600 in 1940 to more than 1,100 in 1950. The population continued to grow throughout the 1950s and 1960s, though at a slower pace, and may have included children as part of the postwar baby boom.¹⁰⁸ By 1960, the census recorded approximately 1,500 African American and Black people in the city, with 89 percent in two census tracts (Census Tract 8 and 9) generally considered the “industrial park area,” or lower Eastside.¹⁰⁹

Table 3: Santa Barbara’s Population Figures, 1940-1980

	1940	1950	1960	1970	1980
African American and Black Residents	605	1,154	1,503	2,294	1,833
Total City Population	34,958	44,854	58,768	70,215	74,414
Percent of African American and Black Population	1.73%	2.57%	2.56%	3.27%	2.46%

Source: U.S. Census, 1940, 1950, 1960, 1970, 1980.¹¹⁰

The demographics of Black individuals who arrived in Santa Barbara during World War II and the mid-twentieth century differed somewhat from those who settled in the city in the early 20th century. Working professionals – including doctors, social workers, and lawyers – were more common than in previous decades, particularly during the 1950s and 1960s. Examples include Dr. Horace McMillan and his wife, Jesse McMillan, who arrived in Santa Barbara in the 1950s. Dr. McMillan was one of the first Black physicians to practice medicine in Santa Barbara, while Mrs. McMillan became one of the first Black people hired to work as a social worker for Santa Barbara County.¹¹¹

¹⁰⁸ U.S. Bureau of the Census, “Sixteenth Census of the United States: 1940, Population, Volume II: Characteristics of the Population,” (Washington, D.C.: United States Government Printing Office, 1943); U.S. Bureau of the Census, “Census of Population: 1950, Volume II: Characteristics of the Population,” (Washington, D.C.: United States Government Printing Office, 1953).

¹⁰⁹ Ray Loynd, “Integration Here – An Issue Coming to the Surface,” *Santa Barbara Post* (November 1963): 12.

¹¹⁰ U.S. Census Bureau, “Characteristics of the Population - California,” Table 32 - Age, Race, and Sex for Cities of 10,000 to 100,000: 1940 and 1930, 612; U.S. Census Bureau, “General Characteristics, California,” Table 34 - General Characteristics of the Population for Standard Metropolitan Areas, Urbanized Areas, and Urban Places of 10,000 or More: 1950, 5-103; U.S. Census Bureau, “Santa Barbara, Calif. Standard Metropolitan Statistical Area,” Table P-1 - General Characteristics of the Population, by Census Tract: 1960, 13; U.S. Census Bureau, “Census Tracts, Santa Barbara, Calif. Standard Metropolitan Statistical Area,” Table P-1. General Characteristics of the Population: 1970, P-1; U.S. Census Bureau, “Low-Income & Minority Populations of Santa Barbara County,” compiled by the Community Action Commission of Santa Barbara County, 8.

¹¹¹ Oral history notecards, Collection of Sojourner Kincaid Rolle; Kate Lima and Holy Snyder, “Dr. Horace James McMillan,” Santa Barbara African American Life, Culture, and Contributions, 1890-1990, Santa Barbara County Genealogical Society, accessed February 18, 2022, <https://sbgen.org/cpage.php?pt=380>.

Dr. McMillan started his Family Medical Center practice in 1952 and continued until his retirement in 1988, while also founding and serving on the board of directors of the Goleta Valley Community Hospital from 1967 to 1977.¹¹² In 1958, he and three partners, Drs. Henry J. Hoegerman, Michael J. Lemus, and Paul Tanaka, collectively purchased the property at 101 West Arrellaga Street (1525 Chapala Street) just west of State Street and sponsored the construction of a one-story Midcentury Modern building at the site to serve as the offices for their medical practice. The integrated practice was established specifically to provide medical service to under-represented communities.¹¹³



Figure 25. Dr. Horace McMillan's Family Medical Center at 101 West Arrellaga Street completed in 1959 in the Midcentury Modern style with outdoor spaces.

Another notable professional was Anita Johnson Mackey, who arrived in Santa Barbara in 1964 and was a nationally renowned social worker who received numerous awards and distinctions for her work with the Veteran's Administration in Santa Barbara and Los Angeles in the 1960s and 1970s.¹¹⁴

¹¹² "McMillan, Horace Jim," ca. March 6, 2001 obituary, locator number 18D-161, available through Santa Barbara County Genealogical Society and courtesy of Gledhill Library, Santa Barbara Historical Museum.

¹¹³ Original drawings and plans, 1958, City of Santa Barbara Community Development Department, Records and Archives.

¹¹⁴ "Anita Johnson Mackey," Santa Barbara African American Life, Culture, and Contributions, 1890-1990, Santa Barbara County Genealogical Society, accessed December 22, 2021, <https://sbgen.org/cpage.php?pt=375>; Mary Every, "Anita Mackey Archives Goals, Inspires Others," *Santa Barbara News-Press*, January 17, 1989.

Also arriving later in the 1960s was William (Bill) Downey, who started his journalism career in Santa Barbara through a three-part series on “A Negro Looks at Santa Barbara,” from September 20 to 22, 1967. Published in the *Santa Barbara News-Press*, the newspaper then hired Downey as its first African American reporter.¹¹⁵

Mackey, Dr. McMillan, and Mrs. McMillan joined Dr. Frances Ford, the podiatrist who started practicing in Santa Barbara in the 1920s, as some of the African American and Black professionals who practiced in Santa Barbara. These new arrivals contributed to the cultural, political, social, and spiritual development and enrichment of the African American and Black community and expanded on the accomplishments of the previous generation.

New Black churches were founded during the postwar period. King David Simms and his wife Beatrice arrived in Santa Barbara from Texas in 1944 and founded the Lewis Chapel Christian Methodist Episcopal (CME) Church shortly afterward, along with Simms’ brother Bodie. Members of the church initially met in the couple’s house at 221 Santa Barbara Street in the Lower State Street neighborhood and at other churches and houses in the community until 1957, when a dedicated building for the church opened at 202 East Gutierrez Street.¹¹⁶



Figure 26. Bill Downey conducting an interview for his three-part series in the *Santa Barbara News-Press*. Source: “A Negro Looks at Santa Barbara: ‘I Want to Feel Like I Can Go Anywhere Like Anybody Else,’” *Santa Barbara News-Press*, 20 September 1967, Black History File, Gledhill Library.

¹¹⁵ “Guide to the William Downey Papers,” UC Santa Barbara Library, Special Research Collections, California Ethnic & Multicultural Archives, African American Collection, accessed June 15, 2022, <https://www.library.ucsb.edu/special-collections/cema/downey>.

¹¹⁶ Mary Jacob, “Lewis Chapel Christian Methodist Episcopal Church,” Santa Barbara African American Life, Culture, and Contributions, 1890-1990, Santa Barbara County Genealogical Society, accessed December 22, 2021, <https://sbgen.org/cpage.php?pt=357>; “Beatrice Simms,” January 11, 1974 obituary, locator number 20-190, and “Bodie Simms,” May 31, 1984 obituary, locator number 20A-154, available through Santa Barbara County Genealogical Society and courtesy of Gledhill Library, Santa Barbara Historical Museum.



Figure 27. The Lewis Chapel CME church at 202 E. Gutierrez Street.



Figure 28. Beatrice (Raines) and King David Simms. Source: Santa Barbara County Genealogical Society, courtesy of Wanda Lynn Thomas.

To support the Eastside community, Dr. McMillan and others in 1964 started the idea of a center to provide basic emergency services, counseling, youth programs, cultural enrichment, meeting space, and other services for the surrounding community. Though local activism, the City in 1972 secured federal funding to construct Eastside Neighborhood Facilities Center (now known as the Franklin Neighborhood Center) that opened at 1136 East Montecito Street in 1974.¹¹⁷ Bill Simms, son of Bodie Simms, was actively involved through his role as the City's Human Relations Director.¹¹⁸

The assassination of Dr. Martin Luther King Jr. in 1968 precipitated the establishment of another important community asset. Motivated by his death, donors across the city raised \$35,000 to open a new wing of the Eastside Library, dedicated to Dr. King. The MLK meeting room and patio opened in 1973 and became one of the most utilized public spaces by the city's Black residents.¹¹⁹ With the Eastside Library constructed adjacent to the Eastside Neighborhood

¹¹⁷ City of Santa Barbara Resolution No. 7594, "A Resolution of the Council of the City of Santa Barbara Authorizing the City Administrator to File an Application for Federal Assistance with the Department of Housing and Urban Development, Neighborhood Facilities Grant Program for the Construction of an Eastside Neighborhood Facilities Center," August 29, 1972. Santa Barbara City Clerk.

¹¹⁸ "William 'Bill' Simms," Santa Barbara African American Life, Culture, and Contributions, 1890-1990, Santa Barbara County Genealogical Society, accessed December 22, 2021, <https://sbgen.org/cpage.php?pt=383>. Additional information about the roles of Dr. McMillan and Mr. Simms was provided through personal communication with Sojourner Kincaid Rolle.

¹¹⁹ Personal communication between Sojourner Kincaid Rolle and Healing Justice.

Facilities Center and near Franklin Elementary School, the grouping became known as the Franklin Complex.¹²⁰

The Fight for Civil Rights

Despite projecting to the world the reputation that Santa Barbara was a peaceful, welcoming community, African American and Black residents in the city continued to face intractable racial discrimination in all areas of their daily lives that continuously limited the community's progress. As was the situation throughout the United States in the postwar years, *de facto* (in fact, even if not lawfully recognized) and *de jure* (by law) segregation continued to restrict opportunities for housing, employment, education, and equal access to services for African American and Black citizens.

Matching the efforts of the Civil Rights movement growing across the country in the 1950s and 1960s, Santa Barbara's African American and Black community mobilized to expose these inequalities, challenge accepted norms, and fight for equal rights and opportunities. Leading the efforts was a reinvigorated chapter of the National Association for the Advancement of Colored People (NAACP). In 1951, the legal redress committee of the local NAACP chapter, headed by Bert Blackman, led an investigation into discrimination in Santa Barbara's education system. The investigation revealed that Black and minority students had been deliberately segregated from white students and received more demerits than white students. No Black teachers were employed in the city's schools, and some teachers were reported as using derogatory words and expressions toward students. The NAACP chapter approached local school authorities and asked them to consider several ideas, including intensive training for teachers on discriminatory treatment of minority students, planning an annual Negro History Week celebration, and hiring Black teachers. In October 1951, the local school board agreed to hire a Black teacher by the following semester.¹²¹

¹²⁰ Personal communication with Sojourner Kincaid Rolle.

¹²¹ Art Dlugoff, "School Bias Erupts in Santa Barbara," *California Eagle*, 18 October 1951; Art Dlugoff, "School Bias Again Riles Santa Barbara," *California Eagle*, 25 October 1951.

Toward the end of the decade, the local NAACP chapter turned its attention to housing discrimination. The organization's Housing Committee, led by Dr. McMillan, sponsored a 1957 survey of local real estate agents that exposed the widespread extent of housing discrimination, as well as a 1958 city-wide survey to determine the number of sub-standard dwellings in the city and the severity of housing needs among Black residents.¹²² In the 1960s, Black attorney Cornel Young led legal challenges on behalf of the NAACP, which allowed Black individuals to move into previously restricted business and residential areas in Montecito and Hope Ranch for the first time.¹²³



Figure 29. Dr. Horace McMillan. Source: UC Santa Barbara Library, Special Collections, CEMA.

The NAACP also tackled discriminatory hiring practices. In 1963, the organization conducted a survey of more than 200 Black families to identify their current employment status and skills.¹²⁴ In 1967, they investigated the hiring practices of local defense contract suppliers, who were suspected of refusing to hire Black workers. Similarly, the organization exposed discrimination at the local banks after a young Black woman, who had been encouraged to apply for a job opening over the phone, was told upon arriving at the bank to submit an application that they were not hiring. The NAACP's efforts resulted in three Black individuals being hired at local branches of the Bank of America within two days.¹²⁵

¹²² "Plans for Negro Housing Study Told at Social Work Meeting," *Santa Barbara News-Press*, October 25, 1957, Black History File, Gledhill Library, Santa Barbara Historical Museum; Miller, "The History of Santa Barbara's National Association for the Advancement of Colored People (NAACP)," 63-64.

¹²³ Black history calendar, Collection of Sojourner Kincaid Rolle.

¹²⁴ "Negro Jobs Survey Conducted," *Santa Barbara News-Press*, 18 November 1963.

¹²⁵ Miller, 65; Loynd, "Integration Here," 12

In spite of these efforts, along with federal actions such as the 1964 Civil Rights Act, 1965 Voting Rights Act, and 1968 Fair Housing Act, discrimination persisted in the late 1960s and 1970s. In the 1960s, the *Santa Barbara News-Press* published a series of articles that exposed continuing housing and job crises among the African American and Black community and a growing sense of hopelessness among Black youth about their job prospects. Although employers did not have official policies against hiring people of color, the reporting showed that they often refused to hire Black individuals, particularly for positions that were public facing, even when jobs were available, because they felt their customers would object. Instead, Black individuals, regardless of their experience and educational background, continued to find that the majority of jobs offered to them were low-paying, service positions working as maids, butlers, housekeepers, chauffeurs, seamstresses, gardeners, janitors, dishwashers, or day laborers.¹²⁶

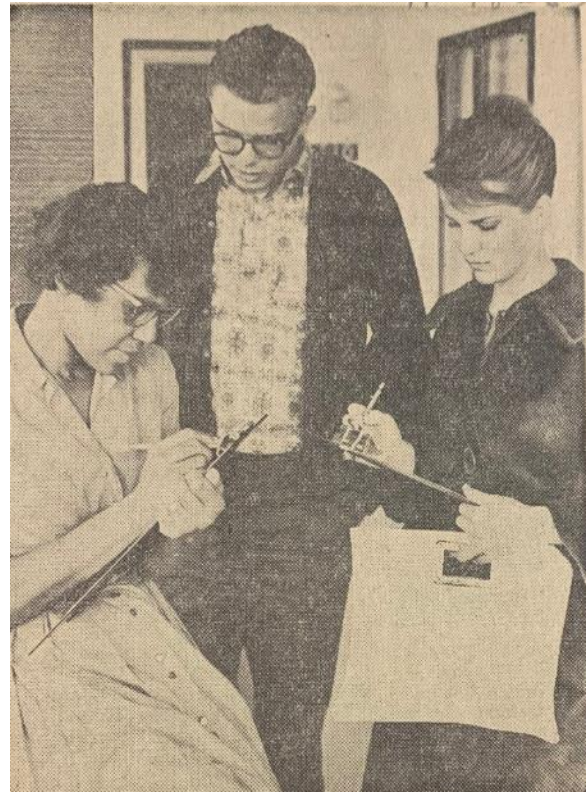


Figure 30. Two UCSB students conducting an interview with a Black woman as part of the 1963 NAACP jobs survey. Source: "Negro Jobs Survey Conducted," *Santa Barbara News-Press*, 18 November 1963, Black History File, Gledhill Library.

Facing a seemingly unchanging situation, some local Black groups and individuals began to look for solutions outside of traditional, conciliatory social-political systems and processes and take direct action against racial inequality. In 1964, the Black Muslims, led by Bobby XX, opened a local headquarters at 416 East Haley Street.¹²⁷ Many of the Black Muslims' recruits reportedly consisted of young Black men and teenagers who were discouraged by the treatment and lack of opportunities they experienced in Santa Barbara.¹²⁸ Believing that racial integration was "an

¹²⁶ Barney Brantingham, "Job Training Projects Help, But No Real Breakthrough," *Santa Barbara News-Press*, 15 December 1967.

¹²⁷ "Black Muslim Unit to Vacate Offices," 21 March 1964, ¹²⁷ "Injunction Bans Muslim Paper Sales," 7 February 1966; "Black Muslim Ban Sought by Shopping Unit," 4 January 1967, newspaper clippings, collection of Sojourner Kincaid Rolle.

¹²⁸ Barney Brantingham, "Black Muslims Are Blamed for Tension Among Negroes," *Santa Barbara News-Press*, 21 June 1964.

impossible task," the group advocated for creating a separate Black society and announced that it planned to build its own apartment buildings and stores in the Eastside neighborhood, though it is unclear if any of these buildings were constructed.¹²⁹ After their landlord "requested" that the group vacate their initial headquarters, they relocated to 806 East Haley Street.¹³⁰ By 1968, city directories indicate that the group had a meeting hall, mosque, and bakery across the street from each other at 301 and 302 East Haley Street.¹³¹

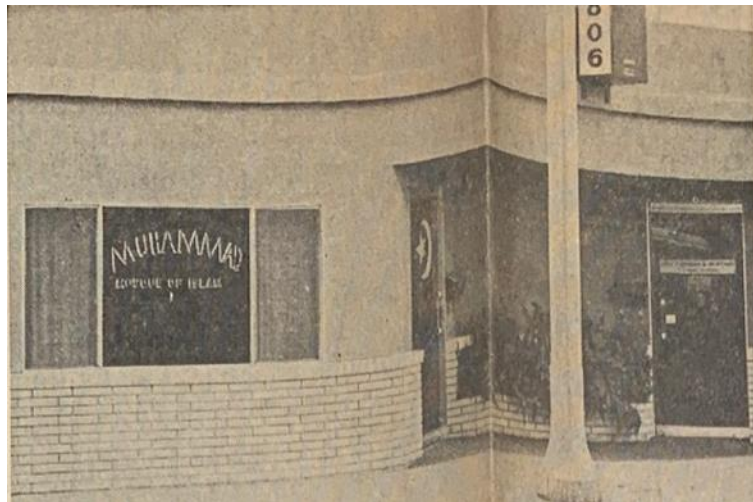


Figure 31. Second Black Muslim headquarters at 806 East Haley Street in 1964. Source: "Tension Blamed on Black Muslims," *Santa Barbara News-Press*, 21 June 1964, Black History File, Gledhill Library.

Newspapers state that Black ministers spoke out against the Black Muslims and that local African American and Black community members, including community leader Dr. McMillan, disagreed with the group's more extreme philosophies, preferring the racial integration and civil rights movement approach espoused by Dr. Martin Luther King, Jr.¹³² However, interviews with local Black individuals shows that the African American and Black community members generally accepted and understood the perspective of the Black Muslims.¹³³

Resistance to persistent discrimination also galvanized young people. Members of Black student groups, including the Black Action Group at Santa Barbara City College and Harambee at UC Santa Barbara, described the growing impatience among local Black youth and the

¹²⁹ Barney Brantingham, "Black Muslims Planning Apartments, Stores Here," *Santa Barbara News-Press*, 13 February 1965.

¹³⁰ "Muslims Finding Local Soil Barren," 19 August 1964. ¹³⁰ "Injunction Bans Muslim Paper Sales," 7 February 1966; "Black Muslim Ban Sought by Shopping Unit," 4 January 1967, newspaper clippings, collection of Sojourner Kincaid Rolle.

¹³¹ 1968 Santa Barbara City Directory.

¹³² "Muslims Finding Local Soil Barren," 19 August 1964, "Injunction Bans Muslim Paper Sales," 7 February 1966; "Black Muslim Ban Sought by Shopping Unit," 4 January 1967, newspaper clippings, collection of Sojourner Kincaid Rolle.

¹³³ Bill Downey, "Teachings of Black Muslims Draw Nonmember Reaction," 22 September 1967, "Injunction Bans Muslim Paper Sales," 7 February 1966; "Black Muslim Ban Sought by Shopping Unit," 4 January 1967, newspaper clippings, collection of Sojourner Kincaid Rolle.

possibility of riots breaking out in Santa Barbara, as alternative, peaceful methods repeatedly failed to enact meaningful, long-lasting change.¹³⁴ In 1968, 12 Black students barricaded themselves inside North Hall at UC Santa Barbara and temporarily renamed it “Malcolm X Hall” in order to demand culturally relevant curriculum and a more inclusive and safe campus environment for Black students and other students of color. Their actions led to the establishment of the Department of Black Studies and Center for Black Studies at UC Santa Barbara and paved the way for the establishment of the university’s Chicano and Chicana Studies Department, Asian American Studies Department, Department of Feminist Studies, and other multicultural research.¹³⁵

In spite of these efforts, the slow progress toward greater racial equality and continuing lack of job and housing opportunities, led many young Black people to leave Santa Barbara in the late 1960s and 1970s. Federal census records reflect the exodus of Black people from the city during this period. While Santa Barbara’s overall population increased in the 1970s, the city’s African American and Black population decreased by 20% from 2,294 in 1970 to 1,833 in 1980, the first time the community’s numbers had dropped since the 1890s.¹³⁶

Post-1980

Santa Barbara’s African American and Black community continued to evolve and change after 1980. As different social issues became more relevant, new organizations, including the Food Bank of Santa Barbara County, the Endowment for Youth, and the Martin Luther King Committee appeared.¹³⁷ Through the advocacy of the NAACP chapter, under the leadership of Issac Garrett as chapter president, the City of Santa Barbara adopted the Martin Luther King Jr. Day as a city holiday in 1986 after it became a national day of recognition in the early 1980s.¹³⁸ Of note, an effort to record and archive the history of Santa Barbara’s African American and Black community started in the 1980s and continued into the 1990s. Ranford Hopkins recorded

¹³⁴ Barney Brantingham, “Impatient Young Negroes Call For Change in Job Chances,” *Santa Barbara News-Press*, 12 December 1967.

¹³⁵ Jeffrey C. Stewart, “North Hall Takeover 50 Years Later,” *The Current, UC Santa Barbara*, 9 October 2018, accessed 2 March 2022, <https://www.news.ucsb.edu/2018/019214/north-hall-takeover-50-years-later>.

¹³⁶ U.S. Bureau of the Census “Census Tracts, Santa Barbara, Calif. Standard Metropolitan Statistical Area,” 1970 Census of Population and Housing (Washington, D.C.: U.S. Government Printing Office, 1972). U.S. Bureau of the Census, “General Social and Economic Characteristics, California,” 1980 Census of Population, Volume 1 (Washington, D.C.: U.S. government Printing Office, July 1983).

¹³⁷ “Organizations and Social Clubs,” Santa Barbara County Genealogical Society.

¹³⁸ Amanda Burden, “Garrett Retires as NAACP President,” *Santa Barbara Independent*, 4 October 1990.

interviews with 27 prominent Santa Barbara African Americans between 1982 and 1989, including Dr. Horace McMillan, L.S. Spencer, and others.¹³⁹

The California Ethnic and Multicultural Archives was established at UC Santa Barbara in 1988, including its African American Collection that started to gather and archive the history of Santa Barbara's African American and Black community.¹⁴⁰ Local prominent residents and families who have donated their papers and artifacts to this collection include community member and long-time bell captain at the Hotel Miramar Resort Grover Barnes; newspaper columnists and novelist William (Bill) Downey; social worker and civic leader Anita Mackey; and physician and civil rights advocate Dr. Horace McMillan; animator and artist Floyd Norman, among others.

Through efforts such as the Black Santa Barbara Historical Calendar published by the UC Santa Barbara Black Studies Department and video interviews conducted by Sojourner Kincaid Rolle in the 1990s, the early history and legacy of Santa Barbara's African American and Black community started to be preserved and recognized.¹⁴¹ Ms. Rolle's papers are also in the UC Santa Barbara African American Collection.

¹³⁹ "Guide to the Santa Barbara Afro-American Oral History Project Collection CEMA 42," Online Archive of California, accessed May 15, 2022, <http://www.oac.cdlib.org/findaid/ark:/13030/kt1t1nf0qw/>.

¹⁴⁰ "California Ethnic & Multicultural Archives," UC Santa Barbara Special Research Collections, accessed May 15, 2022, <https://www.library.ucsb.edu/special-collections/cema/list-cema-guides>.

¹⁴¹ "Guide to the Santa Barbara African American Local History Collection CEMA 99," Online Archive of California, accessed May 15, 2022, <http://www.oac.cdlib.org/findaid/ark:/13030/kt8m3nf8bx/>; "Preliminary Guide to the Sojourner Kincaid Rolle Papers CEMA 55," Online Archive of California, accessed May 15, 2022, <https://oac.cdlib.org/view?docId=c84b323h;developer=local;style=oac4;doc.view=items>.

6. ASSOCIATED THEMES

Religion and Spirituality, 1903-1980

Throughout the United States, churches have been central to the life of African American and Black communities over the course of history. For enslaved Black people in the 19th century, religious expression often served as a means of catharsis, while churches were places of safety and refuge. In addition to being places for spiritual worship, Black churches served an essential role as community gathering places, sometimes acting as performance halls or temporary school buildings until permanent buildings could be completed, as well as centers for social and political organization where protests, marches, and rallies were organized. Black preachers were religious, as well as community leaders, frequently leading a variety of organizations and efforts aimed at providing for the health, financial, social, and educational needs of the community.¹⁴²

Likewise, in Santa Barbara, Black churches played a fundamental role in the lives of African American and Black residents, providing places for spiritual guidance, respite from racial injustices, and community uplift. Many influential civic community leaders also led in these spaces, and the churches played a major role in the movement for racial equality, both at the local and national scale. The influence of the Black church spread outside the walls of the church buildings themselves and into the surrounding neighborhood and homes of parishioners, where meetings, gatherings, concerts, and other events sponsored by the churches were often held. In this way, Black churches influenced every aspect of Black life and were an essential part of the community.

The first of Santa Barbara's Black churches were founded in the first decade of the 20th century, at a time in which the city's African American and Black community was growing rapidly and the desire among community members for churches of their own was increasing. The two most influential churches founded during this period were St. Paul's African Methodist Episcopal Church (St. Paul's AME), founded in 1903, and the Mount Olive Baptist Church (later renamed the Second Baptist Church), founded in 1910. Both were part of the leading denominations serving African American and Black communities nationwide.

¹⁴² "The Black Church in America, a Story," African American Registry, accessed December 22, 2021, <https://aaregistry.org/story/the-black-church-a-brief-history/>.

The seeds of the first of these churches, then known as the African Methodist Episcopal Church (now St. Paul's AME), were planted around the turn of the 20th century. As its own history states, the church was organized as a mission in December 1903 at the home of Nathaniel F. and Isabelle (Belle) Hill.¹⁴³ Although the church's history states that the first building was completed on the corner of Haley and Canal streets (now Olive Street) in April 1904, local newspapers of the time reported that work began on the African M.E. church in April 1906.¹⁴⁴ Services that April



Figure 32. St. Paul A.M.E. Church in the Carpenter Gothic built in 1916.

were held at 225 East Cota Street, which the newspaper called the "parsonage."¹⁴⁵ In May 1906, the one-story wood framed building was dedicated after having been constructed in roughly one month by Nathaniel Hill.¹⁴⁶ Before the building was completed, Reverend Silas L. Wright passed away due to an illness and was replaced by another reverend, Robert E. Arrington.¹⁴⁷

In 1916, the original wood framed church was replaced by a new Carpenter Gothic style church building at the same location.¹⁴⁸ Around this time, the church was renamed St. Paul's AME. In

¹⁴³ "Historical Record of St. Paul A.M.E. Church," St. Paul African Methodist Episcopal Church, May 6, 1937.

¹⁴⁴ "In Brief: Work Beings," *The Independent*, 5 April 1906. The 2020 "St. Paul's AME Church," City of Santa Barbara Landmark Nomination cited a deed from Santa Barbara Development Company to The California Conferences of the African Methodist Episcopal Church for the lot on Haley Street on March 16, 1906, rather than being donated by Nathaniel Hill as had been included in the church's 1937 history.

¹⁴⁵ "At the Churches: African M.E. Church," *The Independent*, 14 April 1906: 6.

¹⁴⁶ "Opening of African Methodist Church," *The Independent*, 26 May 1906: 1. "St. Paul's AME Church," City of Santa Barbara Landmark Nomination, 2020, 9.

¹⁴⁷ "New Pastor for Colored Church," *Morning Press*, 16 September 1906.

¹⁴⁸ "St. Paul's AME Church," City of Santa Barbara Landmark Nomination, 2020, 3.

1924, the one-story parsonage and two-story social hall (Fellowship/Classroom Addition) were constructed.¹⁴⁹

Over the decades, St. Paul's A.M.E. became deeply enmeshed in the life of Santa Barbara's African American and Black community, serving as a central gathering point and earning a reputation for social and community involvement. Reports in the *California Eagle's* regular Santa Barbara columns, contributed by local Santa Barbara residents, noted celebrations by the lodges affiliated with Masons (Unity Lodges No. 33 and No. 22 F.A.M in 1917, the Jewel Chapter No. 20 O.E.S. in the 1920s, etc.), meetings of various social clubs, musical performances, and other gatherings at the church. According to long-time resident and local historian Sojourner Kincaid Rolle, St. Paul's A.M.E. Church was reported more engaged with social and community efforts, whereas the Second Baptist Church was more associated with financial and business connections among the city's African American and Black community.

In 1910, just a few years after St. Paul's A.M.E. Church constructed its first building at the corner of Haley and Canal (now Olive) streets, the Second Baptist Church was founded. Initially called the Mount Olive Baptist Church, the church was originally organized in the spring of that year by Reverend J.A. Trimble, a missionary for the Southern Baptist Association of Southern California, and members of four or five local families. The congregation initially met at the home of Blanche Conway, which the 1910 census lists as 221 East Cota Street (not extant), but even without a church building of its own, the small congregation already had a Sunday School, Women's Home, and Foreign Missionary Society.¹⁵⁰

That same year, Reverend Henry Benjamin Thomas was invited to Santa Barbara to preach for the small congregation of Mount Olive Baptist Church. Reverend Thomas realized it was his life's work to serve the community and became the church's pastor until his death in 1949. Initially, the congregation rented a small house on Ortega and Santa Barbara streets for church services. By December 1910, Reverend Thomas acquired a second location on East Cota Street between State Street and Anacapa Street for church services. In the summer of 1911, Reverend Thomas purchased a site at 26 East Gutierrez Street for the construction of a dedicated church building for the congregation. Thomas drew up plans for the building and constructed it himself, completing the building in 1912.

¹⁴⁹ "St. Paul's AME Church," City of Santa Barbara Landmark Nomination, 2020, 2; "Historical Record of St. Paul A.M.E. Church," St. Paul African Methodist Episcopal Church, May 6, 1937.

¹⁵⁰ "Second Baptist Church – 26 East Gutierrez Street," Historic Landmarks Commission Structure of Merit Designation Report, 2021, 3.

Reverend Thomas was integral to the establishment of the church in its early years and was a leader for the African American and Black community in many ways. In 1916, he married Blanche Conway, in whose house the church had originally been founded and who was widowed by that time. The couple and their children lived next door to the church building at 27 East Gutierrez Street.

Seeking to address the lack of available housing for Black residents, Reverend Thomas built an apartment building on an adjacent lot at 23 East Gutierrez Street and rented units to Black residents and travelers. Reverend Thomas and his family later moved to the apartment building and lived there until his death in 1949. During World War I, Thomas grew vegetable gardens on his lot and the church lot to contribute to the war effort.¹⁵¹ Thomas is also often credited with helping to found the local chapter of the National Association for the Advancement of Colored People (NAACP) roughly around 1924, though it is not clear how long this first chapter lasted.¹⁵² The following year, he helped organize a local Black chapter of the YMCA, called the East Side Men's Christian Association.¹⁵³ The organizations with which he was involved often held their meetings at the Mount Olive Baptist Church.



Figure 33. Mount Olive Baptist Church (Second Baptist Church), circa 1915. Source: *California Eagle*, 27 November 1915.

¹⁵¹ "Second Baptist Church – 26 East Gutierrez Street," Historic Landmarks Commission Structure of Merit Designation Report, 2021.

¹⁵² Sources differ on the precise date when the Santa Barbara chapter of the NAACP was founded. Some state that it started around 1919, while others state that it was founded in 1924 with help from Rev. H.B. Thomas.

¹⁵³ "Santa Barbara," *California Eagle*, 20 March 1925.

In addition to his work as a pastor, Reverend Thomas, worked at the Santa Barbara State Normal School as superintendent of the grounds (now University of California, Santa Barbara), opened a cafe, and helped other Black individuals find employment.¹⁵⁴ In 1925, Rev. Thomas was elected to the Board of Freeholders, a local board of property owners tasked with drafting a new city charter, with over 2,000 votes.¹⁵⁵

The Mount Olive Baptist Church was renamed the Second Baptist Church in 1924. In March 1925, the church started renovations on the 1912 building with plans to enlarge the dining hall and kitchen, stucco the wood exterior of the building, and add a large Sunday school and choir department.¹⁵⁶ The building was undergoing renovations at the time the earthquake struck Santa Barbara in June 1925. Though the first services following the earthquake were held outdoors, the church was inspected and found sound, its "the skeleton work though unbraced, registered straight when the level was placed to it."¹⁵⁷ The substantially reconstructed church, now taller and expanded, clad in stucco, and with Gothic window elements, was re-dedicated later in 1925.¹⁵⁸ The congregation remained at 26 East Gutierrez Street until 2000, when it moved to a new location at 1032 East Mason Street.¹⁵⁹

Aside from these two mainline churches, other smaller, mostly Protestant churches were established in Santa Barbara by the African American and Black community. In 1925, the People's Independent Church of Christ held its first introductory service in Santa Barbara.¹⁶⁰ The church was formed in 1915 by more progressive members of the Los Angeles First A.M.E. Church.¹⁶¹ The Santa Barbara branch purchased the property at 235 East Cota Street, at the corner of Garden Street, by 1926 and moved the building at 136 West Carrillo Street to the site.¹⁶² Also in 1926, the church's pastor participated in the city's 1926 Better Homes Week

¹⁵⁴ Mary Jacob, "Second Baptist Church: Founding Pastor & Early History," Santa Barbara African American Life, Culture, and Contributions, 1890-1990, Santa Barbara County Genealogical Society, accessed December 22, 2021, <https://sbgen.org/cpage.php?pt=357>; "Grand Opening of Thomas's Apartment House at Santa Barbara Last Wednesday," *California Eagle*, 7 July 1917; "Dr. H.B. Thomas Honored by Santa Barbara Friends," *California Eagle*, 10 February 1938.

¹⁵⁵ "Santa Barbara," *California Eagle*, 6 March 1925.

¹⁵⁶ "Santa Barbara," *California Eagle*, 20 March 1925.

¹⁵⁷ "Santa Barbara," *California Eagle*, 17 July 1925.

¹⁵⁸ "Santa Barbara," *California Eagle*, 20 November 1925.

¹⁵⁹ Mary Jacob, "Second Baptist Church: Founding Pastor & Early History," Santa Barbara County Genealogical Society, accessed December 22, 2021, <https://sbgen.org/cpage.php?pt=357>. The Second Baptist Church congregation closed its doors at the end of 2016.

¹⁶⁰ "Where to Attend Church," *California Eagle*, 13 November 1925.

¹⁶¹ SurveyLA, *Los Angeles Citywide Historic Context Statement, Context: African American History of Los Angeles*, prepared for City of Los Angeles, Department of City Planning, Office of Historic Resources, February 2018, 22.

¹⁶² Building permit A-2025, issued May 27, 1926, City of Santa Barbara Community Development Department, Records and Archives.

campaign. A six-room stucco house was built at 209 Gray Avenue (not extant) by the church's minister, Reverend Charles A. Harris and called "The Good-Will House."¹⁶³

By 1936, a Church of God in Christ pastor, H.P. Fisher, was leading services at 418 Salsipuedes Street.¹⁶⁴ This Pentecostal denomination did not seem to have a permanent foothold until 1940, when Elder G.H. Saunders brought five members of the church with him and held three weeks of services.¹⁶⁵ By May 1940, he had purchased the "house and lot" at 236 East Cota Street, at the southwest corner of Garden Street for the church. The property previously housed the Spiritualist Success Church, as seen in the 1930-1931 Sanborn map.



Figure 34. Deaconess Board of the Church of God and Christ in front of the property at 236 East Cota Street. From left to right are Mrs. Altamae Darton, Mrs. Elizabeth Austin, Mrs. Evera Lewis, Mrs. Viola Dawkin, Sister Georline Holmes, Mrs. Annie B. Crosland. Source: Louis Harold, *California Eagle*, 19 August 1943.

By October 1943, Elder John M. Cain, who had just arrived in Santa Barbara in May of that year and lived at 211 East Haley Street, organized a second church, the Ocean View Church of God in Christ, which held its first services at 121 East Montecito Street (not extant) on October 17, 1943.¹⁶⁶ It appears the denomination has had several names over time, and is currently known as the Bethel Church of God in Christ at the 236 East Cota Street location.

As the African American and Black population increased around and after World War II, the number and types of denominations served by Black churches expanded to provide for the

¹⁶³ Valerie Smith, "The Small House Movement of the 1920s: Preserving Small "Better" Houses," (master's thesis, Columbia University, May 2022), 121-122.

¹⁶⁴ "Santa Barbara," *California Eagle*, 3 January 1936.

¹⁶⁵ "Santa Barbara Churches Continue to Enjoy Success," *California Eagle*, 6 May 1943. Note, some records list the church as the Church of God and Christ.

¹⁶⁶ "Santa Barbara Churches Continue to Enjoy Success," *California Eagle*, 6 May 1943; "New Church Organized," *California Eagle*, 14 October 1943; "Santa Barbara," *California Eagle*, 21 October 1943.

growing community and fulfill its widening variety of spiritual needs. As was the case for the earlier, churches, their congregations often initially met at the houses of individual members or commercial buildings until a dedicated church building could be constructed or purchased, often in the neighborhoods where the highest concentrations of African American and Black residents were living at the time.

Other known Black congregations include the Lewis Chapel Christian Methodist Episcopal Church founded by King David Simms and his wife Beatrice (Raines) Simms in 1944. The Christian Methodist Episcopal Church, a historically black denomination, was called the Colored Methodist Episcopal Church until it changed its name in 1954, and the Lewis Chapel appeared to follow the national group.¹⁶⁷ and soon constructed the church at 202 East Gutierrez Street, dedicated in 1957, in the lower State Street area and near Haley Street where the African American and Black community remained concentrated.¹⁶⁸

The Friendship Missionary Baptist Church first conducted services in 1962 and relocated to 912 East Cota in 1974 when it purchased the property of its current location that was constructed in 1945 as Assembly of God Church.

The Greater Hope Missionary Baptist Church, founded in 1963, purchased its current site at 430 East Figueroa Street in 1971, replacing the Emmanuel Lutheran Church, when its congregation had grown to 50 members.¹⁶⁹ These churches were located further to the east in the Eastside neighborhood where the African American and Black community had expanded in the postwar and midcentury years.

Other Christian denominations that may have included Jehovah's Witness and Seventh-day Adventist Church, though additional information about their African American and Black memberships and meeting locations is still to be uncovered.

¹⁶⁷ "History of the CME Church," Christian Methodist Episcopal Church, accessed June 12, 2022, <https://thecmechurch.org/history/>.

¹⁶⁸ "Churches," Santa Barbara African American Life, Culture, and Contributions, 1890-1990, Santa Barbara County Genealogical Society, accessed December 22, 2021, <https://sbgen.org/cpage.php?pt=357>.

¹⁶⁹ "Churches," Santa Barbara County Genealogical Society.

Beyond Christian organizations, other religions and spiritual practices also had a presence in Santa Barbara. In the 1964, the Black Muslims had established a headquarters at 416 East Haley Street, but soon relocated to 806 East Haley Street. By that point, they had about 50 members practicing Islam. Most were men and women in their 20s and 30s.¹⁷⁰ By 1967, the Muhammad's Mosque of Islam was listed in the city directory at 302 East Haley Street (significantly altered or demolished) and by the 1968 directory, Muhammad Meeting Hall was across the street at 301 East Haley Street. By the 1971 directory, neither was listed.

Additional mosques, temples, and other houses of worship associated with predominately African American and Black congregations may exist throughout Santa Barbara.



Figure 36. The building at 302 East Haley where the Muhammad's Mosque of Islam was located from around 1967 to about 1970 or 1971. The building has been substantially altered by 2012. Source: Courtesy of the Gledhill Library, Santa Barbara Historical Museum.

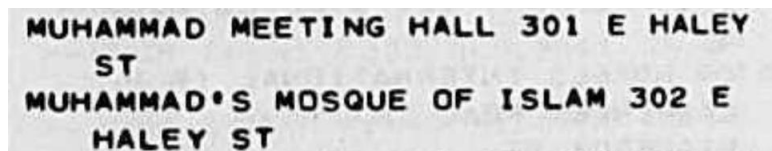


Figure 35. Listing in the 1968 city directory for the Muhammad's Mosque of Islam at 302 East Haley Street and Muhammad Meeting Hall across the street at 301 East Haley Street.

¹⁷⁰ Brantingham, "Black Muslims are Blamed for Tension Among Negroes."

SUMMARY STATEMENT OF SIGNIFICANCE

From 1903 with the organization of what became St. Paul's A.M.E. Church up through at least 1980, religious organizations played a fundamental role in the lives of Santa Barbara's African American and Black residents. Predominately Christian churches attended to the spiritual well-being of its members, as well as their social, financial, educational, and cultural needs. Black churches served as gathering places, concert halls, meeting locations, and incubators of clubs and organizations as well as businesses and support networks. Many influential civic community leaders led in these spaces as pastors or active members. The churches also provided respite from racial injustices and played a major role in the movement for racial equality, both at the local and national scale.

ASSOCIATED PROPERTY TYPES

- Properties may be individual houses of worship or campuses that include support buildings, such as parsonages, fellowship or social halls, administrative or office spaces, educational or other spaces.
- Properties may be propose-built for the Black congregation or originally constructed by other religious organizations and subsequently used exclusively or shared by a predominately Black congregation.
- Properties may be residential, commercial, or mixed-use types, if they were where a congregation was first organized, the site of a significant event or period, or where services were held for a sustained period of time.
- More than one property may be associated with a specific religious or spiritual organization.
- Religious campuses may be expanded over time with new or larger buildings replacing the earlier ones. Size, massing, form, and architectural style vary over time.
- Properties may be located throughout the City of Santa Barbara, though most likely located in neighborhoods with a concentration of African American and Black residents at the time of the organization's founding and/or active period.

ELIGIBILITY STANDARDS

To meet eligibility requirements for inclusion in the National Register/California Register/Santa Barbara Landmark or Structure of Merit, a property may be significant under this theme for:

National Register / California Register / Santa Barbara Landmark or Structure of Merit Criteria	Significance
A / 1 / 1 - Events	<ul style="list-style-type: none"> • Association with a predominately Black congregation as the primary location of worship for a significant period of time during the period of significance, 1903 to 1980. • Association with a significant event or movement in the social history of Santa Barbara.
B / 2 / 2 – Persons	<ul style="list-style-type: none"> • Association with an individual who has made important contributions to Santa Barbara, its African American and Black community, and/or to the history of religion. That is, the person is recognized as a significant individual in history. • Association with numerous historic personages for the cumulative importance of those individuals to the community.
C / 3 / 3 – Architecture / Design	<ul style="list-style-type: none"> • Embodies the distinctive characteristics of a type, period, architectural style or method of construction. • Represents the work of a master. • Possess high artistic or historic value. • Represents a significant and distinguishable collection whose individual components may lack distinction.
SB Criterion 5 – Unique Location	<ul style="list-style-type: none"> • The unique location or singular physical characteristic represents an established and familiar visual feature of a neighborhood.

Additional Eligibility Considerations /Associative Features:



- Under Criterion A/1/1, properties with a short association with a predominately Black congregation, was the location of occasional gatherings, or associated with a congregation that had a short tenure in Santa Barbara would generally not be considered significant.
- Under Criterion B/2/2, properties must be directly related to the productive life of the person or persons.
 - Long-term pastors or spiritual leaders who made significant contributions to the community typically would be the individual associated with a property under Criterion B for this theme.
- The length of time and significance may be compared to other locations of the same congregation to identify resources that are most representative.
- Properties own by, constructed or remodeled for, or otherwise controlled by African American and Black individuals, rather than rented or leased spaces, may be a consideration in determining significance.
- For National Register, properties must meet Criteria Consideration A:
 - A religious property is eligible if it derives its primary significance from architectural or artistic distinction or historical importance.
- For National Register, properties associated with events that date from the last 50 years must possess exceptional importance.


INTEGRITY CONSIDERATIONS

- Retains integrity of Location, Feeling, Association, and Design from the period of significance.
- Retains most of the essential character-defining features from the period of significance.
 - At a minimum, the primary building retains the overall form, massing, and rhythm of window openings and entrances.
 - For campuses, the majority of the components that make up the grouping's historic character should possess integrity even if they are individually undistinguished. The contributing buildings may have a greater degree of acceptable alterations than properties individually eligible. The relationships among the district's components should be substantially unchanged since the period of significance.
- Properties may be modest with some degree of altered or removed original materials.
- Adjacent setting may have changed.

- Under Criteria A/1/1 or B/2/2, the basic integrity test is whether someone from the period of significance would recognize the property.
- Under Criterion A/1/1, altered properties that are restored to be recognizable from the period of significance may be considered for eligibility.
- Under Criterion B/2/2, integrity is based on the period during which the significant person occupied or was associated with the property.
- Those significant under Criterion C/3/3 must also retain integrity of materials and workmanship through the presence of the majority of the features that illustrate its architectural distinction.



DESIGNATED RESOURCES




Resource Name	Address	Comment	Photo
St. Paul's A.M.E. Church Designated City Landmark in 2020	502 Olive Street	First Black church established in Santa Barbara in 1903 and one of the main anchors of the African American and Black community in Santa Barbara. The building at the corner of Haley Street and Olive Street date from 1916.	
Second Baptist Church Designated a Structure of Merit in 2021	26 East Gutierrez Street	Second Black church established in Santa Barbara in 1910 (as Mount Olive Baptist Church), and one of the main anchors of the African American and Black community in Santa Barbara. The current building underwent a major modification in 1925 and has gained significance.	

Resource Name	Address	Comment	Photo
<p>Greater Hope Missionary Baptist Church</p> <p>Designated a Structure of Merit in 2019 for its architecture</p>	<p>430 East Figueroa Street</p>	<p>Greater Hope Missionary Baptist. Purchased this site in 1971, when church had grown to 50 members (building formerly Emmanuel Lutheran Church). Greater Hope Missionary founded 1963, had 12 members by 1966 many of whom migrated to Santa Barbara from Clarksdale, Mississippi. Source: SB County Genealogical Society.</p> <p>Designation can be modified to reflect property's African American and Black history.</p>	

PROPERTIES FOR FURTHER RESEARCH

The following are properties that may be associated with this theme and for which site-specific research and surveying are needed to determine if they meet the eligibility standards and integrity thresholds with the considerations for the theme.

Resource Name	Address	Comment	Photo
People's Independent Church of Christ	235 East Cota Street	Property owned by the People's Independent Church of Christ in 1926, when the church moved the extant building to this location, per building permits. Additional research into the length of time the church owned and occupied the property is needed.	
Bethel Church of God in Christ	236 East Cota Street	Property purchased by Church of God in Christ pastor, H.P. Fisher in 1940 and has been home to a Church of God in Christ denomination since. The building previously housed the Spiritualist Success Church, which was not a Black church.	

Resource Name	Address	Comment	Photo
Lewis Chapel Christian Methodist Episcopal Church	202 East Gutierrez Steet	Founded by King David Simms and wife Beatrice (Raines) Simms in 1944. Initially known as Colored Methodist Episcopal Church and met at the Simms home. Name changed in 1954 and construction began on church at 202 E. Gutierrez Street in 1955. Church was dedicated in 1957. Source: SB County Genealogical Society	
Friendship Missionary Baptist Church	912 East Cota Street	First service conducted in 1962 by Rev. J.W. Walker and Rev. S.O. Evans. Rev. R.L. Head was later selected as pastor and served until 1973. The church purchased and relocated to the property at 912 East Cota in 1974. The building at this property was constructed in 1945 for the Assembly of God Church. Source: SB County Genealogical Society.	
Early meeting location for Greater Hope Missionary Baptist Church	735 East Haley Street	Commercial building that served as an early meeting place for members of the Greater Hope Missionary Baptist Church from 1966 to 1971. Source: SB County Genealogical Society, city directories.	

Clubs and Organizations, ca. 1900-1980

Another important element of the African American and Black community development in Santa Barbara is the establishment of fraternal, social, and community clubs and organizations. Through mutual support, charitable work, and efforts to enrich the social lives of members, these institutions provided invaluable support to the community and helped foster a sense of racial pride and identity. They also provided a critical method of civic engagement and improving the conditions for African American and Black community, particularly as the Civil Rights movement intensified.

For most of the period of significance, the African American and Black community formed their own organizations, as exclusionary practices prevented their membership in those established by the predominately white population in Santa Barbara. The types of organizations, their membership, and their activities were wide ranging and changed along with Santa Barbara's African American and Black community over time. Some of the groups were local chapters of regional or national organizations, while others were specific to Santa Barbara. Many of the early 20th century organizations seem to originate with one of the two mainline churches – St. Paul's A.M.E. and Second Baptist Church – though given the small community, it does not appear membership was limited to one's church affiliation.¹⁷¹

Also due to the small size of the community for much of the first half of the 20th century, most of these groups do not appear to have built or rented specific buildings for their meetings. Instead, they gathered at churches, homes of the members, or occasionally other known community gathering places throughout Santa Barbara, such as the Recreation Center constructed in 1914 at Carrillo and Anacapa streets. The construction of the Eastside Neighborhood Facilities Center in 1974, later renamed the Franklin Center, marked a dedicated community space for Santa Barbara's African American and Black residents.

A few categories of organizations are discussed here, though others may be added over time.

FRATERNAL ORGANIZATIONS

Local chapters of national benevolent and fraternal organizations began to be established in Santa Barbara in the early 20th century, particularly in the years immediately following World War I, when the size of the local African American and Black community began to grow rapidly.

¹⁷¹ Groups and clubs where the focus was on religious or spiritual teachings would be more associated with the Religion and Spirituality theme and not included here.

As was typical elsewhere, they were separate organizations from their white counterparts, and at times, part of the African American and Black national organizations. For example, the Improved Benevolent and Protective Order of Elks in the World (I.B.P.O.E.W.), later known as the Black Elks, was formed in 1868 in response to their exclusion from the Benevolent and Protective Order of Elks (B.P.O.E).¹⁷²



Figure 37. Members of Santa Barbara's Unity Lodge 22 of the Free and Accepted Masons (Undated). Source: Oakland Public Library.

Fraternal organizations had both social and charitable objectives. As social clubs, they organized events and gatherings for members that fostered a sense of friendship, community, and support among members. They also frequently provided financial and emotional support by covering the costs of burials for members who had passed and helping to care for their

¹⁷² "Organizations and Social Clubs," Santa Barbara African American Life, Culture, and Contributions, 1890-1990, Santa Barbara County Genealogical Society, accessed December 14, 2021, <https://sbgen.org/cpage.php?pt=363>; "The Black Elks Fraternity is Formed," African American Registry, accessed December 14, 2021, <https://aaregistry.org/story/the-black-elks-a-home-away-from-home/>.

loved ones. As charitable groups, they promoted community service and civic involvement, often engaging in civic improvement projects, providing social services, organizing fundraising events for important causes. Many of the local fraternal organizations also had auxiliary chapters for female members, such as the Order of the Eastern Star's Jewel Chapter and Star Club, which served similar social and charitable purposes.



Figure 38. Members of Santa Barbara's Eastern Star Jewel Chapter 20, circa 1950s-1960s. Source: Black Gold Cooperative Library System.

As early as 1917, Unity Lodge No. 22 (Freemasons) and Unity Lodge No. 33 (Freemasons) were active in Santa Barbara.¹⁷³ By 1922, it appears the Jewel Chapter No. 20 of the Order of Eastern Star (O.E.S) had been established.¹⁷⁴ In 1924, Harmony Lodge No. 481 I.B.P.O.E. of W (Black Elks) was instituted with 52 charter members; Charles E. Newton was chosen as the Exalted Ruler.¹⁷⁵ For the most part, it appears these organizations meet at churches and member's homes, and did not have a dedicated space. As such, they were not listed in city directories of the era. One

¹⁷³ "Santa Barbara," *California Eagle*, 5 May 1917.

¹⁷⁴ "Santa Barbara News," *California Eagle*, 6 May 1922.

¹⁷⁵ "Santa Barbra has Lodge of Elks," *California Eagle*, 9 May 1924.

exception is in the 1935 directory, where Harmony Lodge No. 481, Junior Herd No. 23, and Los Olivos Temple No. 517 were all listed as “Benevolent & Protective Order of Elks (Colored)” lodges at 235 East Cota Street. It appears these groups rented space in this building around 1931, as mentioned in the *California Eagle's* regular Santa Barbara columns and seen in the 1930-1931 Sanborn map that identifies the property as a B.P.O.E. Lodge Hall.¹⁷⁶

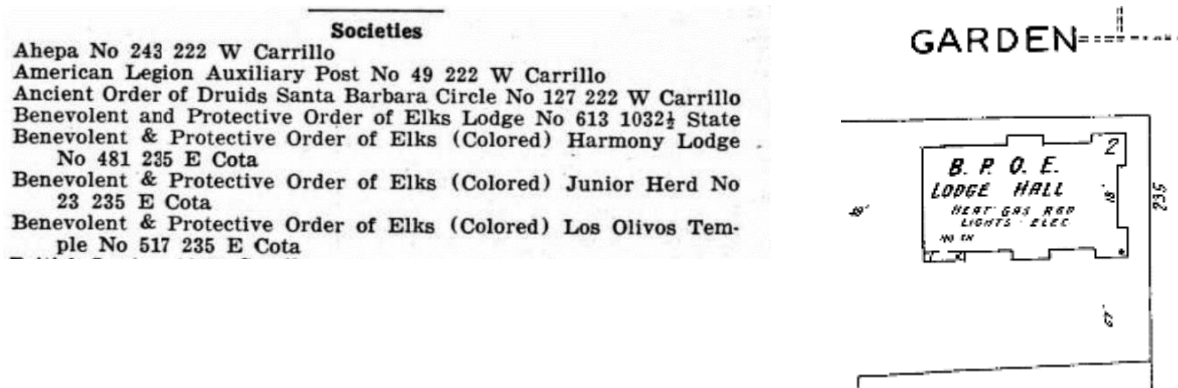


Figure 39. Listing in the 1935 Santa Barbara city directory with three Black Elks groups located at 235 East Cota Street (right). The 1930-1931 Sanborn map shows the property as a lodge hall (left).



Figure 40. Building at 235 East Cota Street housed several Black fraternal and benevolent organizations from 1930 to 1935. The property was owned by the People's Independent Church of Christ in 1926.



Figure 41. Rendering for new, purpose-built Harmony Lodge No. 481 building at 513 Laguna Street from 1963 proposed plan. Source: City Archives at the Santa Barbara Community Development Department.

¹⁷⁶ Annie Lois Jackson, “News from Santa Barbara,” *California Eagle*, 11 December 1931. It is assumed that the city directory and Sanborn map used the more familiar and mainstream (white) B.P.O.E. shorthand rather than the more correct I.B.P.O.E. of W. that denotes the Black Elks.

The property was owned by the People's Independent Church of Christ in 1926, and to where the church moved the two-story building from another location. By 1938, the property was no longer associated with the Black Elks groups. Newspaper accounts located the so-called Elks' Rest at 114 Anacapa Street (not extant) in 1935; their tenure at this location is not known.¹⁷⁷

The Harmony Lodge No. 481 at least appear to be active into the post-World War II years. The 1950 to 1965 city directories listed Harmony Lodge No. 481 at 513 Laguna Street, where the lodge constructed its first building for itself in 1963.¹⁷⁸ Membership in local fraternal organizations and their female auxiliaries likely followed national trends and waned in the 1960s.¹⁷⁹ Of those that remained in Santa Barbara, integration did not occur until 1990 when the Santa Barbara Elks Lodge No. 613 admitted two Black members after national guidelines changed how members were admitted, and after news coverage that the applications of two other prominent members of the African American and Black community had been rejected.¹⁸⁰

WOMEN'S CLUBS

Women's clubs provided Black women numerous outlets to contribute to community life in significant ways. Many such groups were formed by women who attended the same churches, and they often met at the church or in each other's house. These clubs provided an important social outlet for Black women in the form of friendly gatherings, sewing circles, dances, and other events that created strong bonds between members. More importantly, women's clubs were frequently charitable groups with a strong focus on providing for the community. The roots of Black women's clubs trace back to reform movements of the late 19th century, which sought to address the needs of the African American and Black community in the face of growing racial tensions. The clubs often promoted the ideals of morality and motherhood as the basis for their community-centered missions and activities. Thus, their work expanded into a variety of aspects of everyday life, including aspects related to the home, as well as politics.

In Santa Barbara, women's clubs specifically for Black women emerged in the early 20th century. In the first decade of the century, many clubs were sponsored by local Black churches. Sewing circles held at the homes of individual members were particularly common. More than just

¹⁷⁷ Liggins McGowans, "Santa Barbara," *California Eagle*, 29 March 1935.

¹⁷⁸ According to Sojourner Kincaid Rolle, during a walking tour of Haley Street, community elders mentioned that the Black Elks held their regular meetings at 301 Haley Street. Additional research would be needed to determine the time period.

¹⁷⁹ SurveyLA, *Los Angeles Citywide Historic Context Statement, Context: African American History of Los Angeles*, 134.

¹⁸⁰ Heron Marquez Estrada, "Black's second try fails to integrate Santa Barbara Elks," *Santa Barbara News-Press*, April 18, 1990; Heron Marques Estrada, "Santa Barbara Elks admit first two black members," *Santa Barbara News-Press*, May 10, 1990.

social gatherings, these sewing circles and other events organized by women's groups often served as fundraisers for causes that were important to the club or platforms for members and guests to share their ideas. Other groups were more directly focused on community aid. During the Spanish Flu pandemic of 1918, Santa Barbara local chapters of the Red Cross and Ladies Aid Society were founded by the African American and Black community.¹⁸¹

SELF-IMPROVEMENT AND EDUCATIONAL GROUPS

Building on the idea of uplifting the African American and Black community from within, the concept of self-improvement was an important aspect of many Black women's groups and other community organizations. Mrs. Laura Gaddis hosted the Self-Improvement Club at her home at 131 East Montecito Street (not extant) in the 1925 and 1926; the club was still meeting at member homes into the 1930s.¹⁸² In 1925, a local branch of the YMCA, the East Side Men's Christian Association, was organized at the Second Baptist Church.¹⁸³ Founded around the idea of providing a supportive moral environment and education for boys and men living in urban areas as a means of advancement, YMCAs, like the East Side Men's Christian Association, often provided dormitories, classrooms, and exercise facilities for men and boys. Research did not reveal whether the East Side Men's Christian Association had its own building, or met at private homes like many African American YMCA branches without funds for a building of its own.¹⁸⁴

Moral self-improvement groups appear to have been particularly popular among members of the Black middle class. The Young Sophisticates, a group of young Black men and women founded in 1936, aimed "to better the morals and to create a better understanding of friendship among members."¹⁸⁵ Among the group's early members was Arthur Glover, the first dietitian and technician to graduate from Santa Barbara State College. In the 1930s, a social and self-improvement club called Les Femmes De Clique was founded for Black women attending Santa Barbara State College.¹⁸⁶

Organizations focusing on education and literacy also emerged in the early 20th century and remained active through the end of the century. The Booker T. Washington Literary Society

¹⁸¹ "Santa Barbara," *California Eagle*, 12 October 1918.

¹⁸² "Santa Barbara," *California Eagle*, 24 July 1925, 23 July, 1926, 29 April 1932. Although the newspaper reported the address as 133 East Montecito Street, city directory and Sanborn maps point to Mrs. Gaddis' address as 131 East Montecito Street.

¹⁸³ "Santa Barbara," *California Eagle*, 20 March 1925.

¹⁸⁴ SurveyLA, *Los Angeles Citywide Historic Context Statement, Context: African American History of Los Angeles*, 140.

¹⁸⁵ "Santa Barbara," *California Eagle*, 13 November 1936.

¹⁸⁶ Phyllis Hoxie, "Women's Club Formed at Santa Barbara," *California Eagle*, 8 December 1938.

often held meetings at Mount Olive Baptist Church (Second Baptist Church) in the 1910s and 1920s.¹⁸⁷ By the 1940s, the most prominent literacy and education-focused group was the George Washington Carver Club, associated with St. Paul's A.M.E. Church. The club provided college scholarships to African American and Black students and may have evolved from an earlier Scholarship Club at the church.¹⁸⁸



Figure 42. Members of the George Washington Carver Club in 1949.
Source: Black Gold Cooperative Library System.

In 1955, a group of Santa Barbara residents gathered at the home of Dr. and Jessie McMillan to formulate a local chapter of the national Jack and Jill of America organization.¹⁸⁹ Founded in Philadelphia in 1938 by twenty African American mothers, the organization provided social, cultural, and educational opportunities for youths.¹⁹⁰ The McMillan home was at 338 Cooper Road in the Mesa neighborhood in 1955, according to the city directory.

¹⁸⁷ "Santa Barbara," *California Eagle*, 27 April 1918, 17 August 1918.

¹⁸⁸ "Santa Barbara," *California Eagle*, 12 March 1937, 26 March 1937; "Santa Barbara Scholarship Club Honors Graduates," *California Eagle*, 26 June 1941; "Santa Barbara Church Enjoy Spiritual Sabbath," *California Eagle*, 29 July 1943.

¹⁸⁹ Dorothea Foster, "Dot's Dashes," *California Eagle*, 28 April 1955.

¹⁹⁰ "Our History," Jack and Jill of America, Inc., accessed May 15, 2022, <https://www.jackandjillinc.org/about/>.

SOCIAL AND ATHLETIC CLUBS

The lives of Black residents were further enriched by clubs and organizations that focused on providing social, recreational, and entertainment options that brought joy, connection, and emotional release to the African American and Black community. The Colored Social Club of Santa Barbara, for instance, hosted dances at the Recreation Center and organized an orchestra intended to rival Los Angeles' Black and Tan orchestra in the early 1920s.¹⁹¹

By the 1920s, there were also numerous options to participate in and watch athletic activities. The Colored Athletic Club was organized in Santa Barbara in 1935. The club originally organized a volleyball team but planned to add additional teams for baseball, tennis, and track and field. Teams organized by the club competed against other athletic teams of color. For instance, the volleyball team played against a team composed of Filipino waiters and bus boys.¹⁹² The Star Tennis Club and All Star Tennis Club were active throughout the 1930s. The clubs competed against other Southern California teams at the Santa Barbara High School courts and other courts in the Eastside neighborhood. The clubs also held meetings at private residences, organized breakfasts at local cafes, and hosted dances and galas at the Elks Lodge.¹⁹³ In 1940, the St. Mary's Girl's Center opened under the leadership of Father Alfred of the Santa Barbara Mission. The center was specifically open to all girls and included facilities for basketball, baseball, and other sports. St. Mary's teams competed against other teams from Southern California.¹⁹⁴

At the semi-professional level, the Santa Barbara Cubs competed in an integrated baseball league in the 1930s and featured Black players, including Sam E. Coles, who played in several integrated leagues in the Santa Barbara area, as well as the Negro League. Of note, baseball Hall of Famer Satchel Paige played some exhibition games in Santa Barbara, and on one memorable occasion, struck out 17 players.¹⁹⁵ In the 1960s and 1970s, Santa Barbara High School produced several Black students who went on to compete in athletics at the professional level. Naismith Basketball Hall of Fame inductee Keith (later Jamaal) Wilkes played

¹⁹¹ "Santa Barbara," *California Eagle*, 13 May 1922; 27 May 1922.

¹⁹² Liggins McGowan, "Santa Barbara News," *California Eagle*, 1 March 1935.

¹⁹³ Anne Lois Jackson, "News from Santa Barbara," *California Eagle*, 15 January 1931, 22 January 1932, 29 January 1932; Lessie M. Kolheim, "Santa Barbara," *California Eagle*, 26 February 1932, 4 March, 1932, 18 March 1932, 15 April 1932, 29 April 1932, 20 May 1932.

¹⁹⁴ Phyllis A. Hoxie, "St. Mary's Girls' Center Opens in Santa Barbara," *California Eagle*, 25 January 1940.

¹⁹⁵ "Paige Strikes Out 17 for 8-0 Victory," *California Eagle*, 22 March 1935; Liggins McGowan, "Santa Barbara," *California Eagle*, 29 March 1935; "Alexander 'Stubby' Herman," Santa Barbara Athletic Round Table, accessed May 10, 2022, <https://sbroundtable.org/hall-of-fame/inductees/special-achievement/alexander-stubby-herman/>.

basketball for Santa Barbara High School and later played professionally for the Golden State Warriors and Los Angeles Lakers.¹⁹⁶ Sam “Bam” Cunningham won All-American honors as an athlete in shot put and football at the high school and served as chairman of the school’s Athletic Committee and member of the Key Club and United Black Students. After graduation, he played for the University of Southern California and the New England Patriots.¹⁹⁷



Figure 43. Keith Wilkes playing basketball for Santa Barbara High School in the 1960s. Source: Black Gold Cooperative Library System.



Figure 44. Sam Cunningham, All-American athlete for Santa Barbara High School (1969). Source: Black Gold Cooperative Library System.

¹⁹⁶ Holly Snyder, “Keith ‘Jamaal’ Wilkes,” Santa Barbara African American Life, Culture, and Contributions, 1890-1990, Santa Barbara County Genealogical Society, accessed February 18, 2022, <https://sbgen.org/cpage.php?pt=358>.

¹⁹⁷ “Sam Cunningham, Outstanding Senior Boy, Class of 1969,” Black Gold Cooperative Library System, accessed April 29, 2022, <http://www.luna.blackgold.org/luna/servlet/detail/blackgold-2~2~31~819:Sam-Cunningham%2C-Outstanding-Senior-?qvq=q:santa%20barbara&mi=219&trs=3442>.

CIVIC AND POLITICAL ORGANIZATIONS

The African American and Black community engaged in politics in myriad of ways. In the late 1926, the Santa Barbara Civic League formed for, “civic, economic and personal improvement,” and worked with other organizations to improve the city.¹⁹⁸ The Independent Political Civic Club in 1935 focused on local elections.¹⁹⁹ One of the primary organizations for such engagement was the local chapter of the National Association for the Advancement of Colored People (NAACP). The NAACP was founded in 1909 after the deadly race riot in Springfield, Illinois and grew in the 1910s into a nationwide organization focused civil rights.²⁰⁰ Although the origins of the Santa Barbara NAACP has not been uncovered, a chapter had been formed by 1925 with Reverend Henry B. Thomas as president and the Second Baptist Church as its regular meeting place.²⁰¹

In 1936, it appears the chapter reformed or restarted with, “a cross section of the races that make up the population of Santa Barbara. Some are wealthy, some poor – yet all are eager to do a grand job.”²⁰² The elected officers were Claude Allen as president, L.S. (Louelen Smith) Spencer as vice president, Laura O. Gaddis as secretary and Azalea Carr as treasurer. The chapter held meetings in different places, including the home of Mrs. A.J. Verhelle and the El Faro Building on Garden Street.²⁰³

However, it was in the postwar years that the NAACP chapter became even more active. In 1951, the chapter supported five Black girls who felt their teacher segregated them during class. The event triggered additional investigations by the chapter that found it was not an isolated incident and that the African American, Black, and Mexican students regularly encountered discrimination at Santa Barbara High School.²⁰⁴ The chapter pushed for change at the high school, including training for teachers, recognition of African American history through an annual celebration, and the hiring of African American and Black teachers.²⁰⁵

¹⁹⁸ Letter to Editor from W.H. Martin, *Santa Barbara Daily News*, 28 June 1927.

¹⁹⁹ “Santa Barbara,” *California Eagle*, 18 April 1924, 29 March 1935.

²⁰⁰ “Our History,” NAACP, accessed May 16, 2022, <https://naacp.org/about/our-history>.

²⁰¹ “Santa Barbara,” *California Eagle*, 6 March 1925.

²⁰² “Santa Barbara,” *California Eagle*, 4 December 1936.

²⁰³ “Santa Barbara,” *California Eagle*, 29 January 1937, 26 February 1937, 2 April 1937.

²⁰⁴ Dulgoff, “School Bias Erupts in Santa Barbara.”

²⁰⁵ Dulgoff, “School Bias Again Riles Santa Barbara.”

Additional efforts by the NAACP chapter exposed the discrimination encountered by African American and Black residents in Santa Barbara. The chapter conducted a survey of local realtors in 1958 that showed a majority of real estate agents disapproved of placing Black families in all-white neighborhoods, believed Black residents would decrease the value of surrounding property, and refused to show Black families houses in all-white neighborhoods even if the owner had no

objection.²⁰⁶ The chapter also tackled discriminatory hiring practices, conducting a survey in 1963 of more than 200 Black families to identify their current employment status and skills, advocating for access to white-color jobs, and investigating claims of employment discrimination.²⁰⁷

The regular meeting locations of the NAACP chapter has not been identified, though from 1968 to 1971, it occupied the space at 611 North Milpas Street, according to city directories. The chapter also had a space in the Franklin Neighborhood Center at a later time.

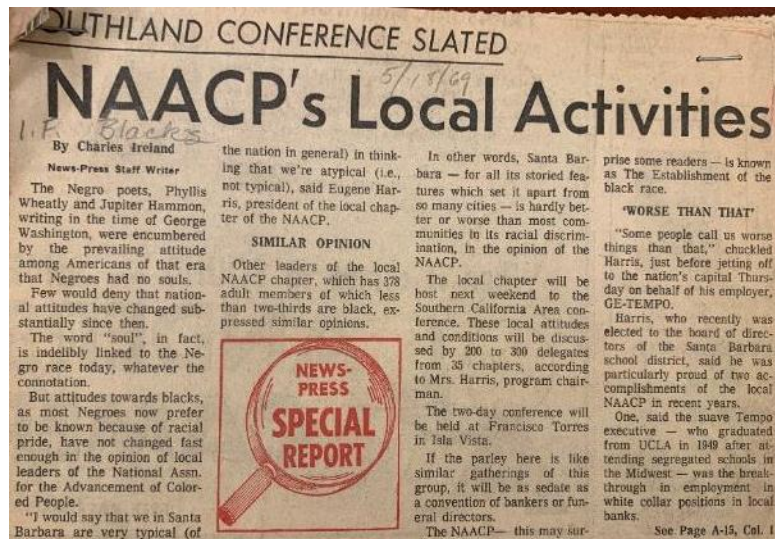


Figure 45. Newspaper coverage of the NAACP chapter's activities.
Source: "NAACP's Local Activities," *Santa Barbara News-Press*, 18 May 1969, Black History File, Gledhill Library.

²⁰⁶ "Plans for Negro Housing Study Told at Social Work Meeting," *Santa Barbara News-Press*, 25 October 1957.

²⁰⁷ "Negro Jobs Survey Conducted," *Santa Barbara News-Press*, 18 November 1963; Miller, 64.

FRANKLIN NEIGHBORHOOD CENTER

A major milestone for Santa Barbara's African American and Black community was the completion of the Eastside Neighborhood Facilities Center at 1136 East Montecito Street in 1974. Now known as the Franklin Neighborhood Center, the property is the first community center constructed to serve the Eastside and its African American and Black community.



Figure 46. Franklin Neighborhood Center, constructed in 1974, serves as a community center for the Eastside.
Source: City of Santa Barbara.

The building initially housed the Center for Functional Living, a social service organization that later changed its name to the Afro-American Community Service Center, as well as the Community Action Commission of Santa Barbara County, a committee formed in 1964 to address the causes and conditions of poverty.²⁰⁸ A health center operated by the County of Santa Barbara was also in the space.²⁰⁹ The building provided office space and meeting rooms for other community organizations.

²⁰⁸ Personal communication with Sojourner Kincaid Rolle. "Who We Are," CommUnify, A Community Action Agency, accessed June 15, 2022, <https://www.communifysb.org/who-we-are>.

²⁰⁹ City of Santa Barbara Resolution No. 7595, "A Resolution of the Council of the City of Santa Barbara Urging the Board of Supervisors of the County of Santa Barbara to Establish an East Side Health Center at the Neighborhood Facilities Center to be Constructed by the City of Santa Barbara," August 29, 1972. Santa Barbara City Clerk.

SUMMARY STATEMENT OF SIGNIFICANCE

Clubs and organizations were important aspects in the social history of Santa Barbara's African American and Black community from the early 20th century through at least 1980. Often excluded from predominately white organizations, the community established their own groups for socializing, self-improvement, mutual support, charitable purposes, recreation, and other purposes. These institutions provided invaluable support to the community and helped foster a sense of racial pride and identity. They also provided a critical method of civic engagement and improving the conditions for African American and Black community, particularly as the Civil Rights movement intensified.

ASSOCIATED PROPERTY TYPES

- Properties may be propose-built or rented for use as a club house, lodge, meeting hall, or community center.
- Properties may be residential, commercial, or mixed-use types that served as important or regular meeting places.
- More than one property may be associated with a specific organization or group.
- Properties may be located throughout the City of Santa Barbara, though most likely located in neighborhoods with a concentration of African American and Black residents at the time of the organization's founding and/or active period.

ELIGIBILITY STANDARDS

To meet eligibility requirements for inclusion in the National Register/California Register/Santa Barbara Landmark or Structure of Merit, a property may be significant under this theme for:

National Register / California Register / Santa Barbara Landmark or Structure of Merit Criteria	Significance
A / 1 / 1 - Events	<ul style="list-style-type: none"> • Association as the primary meeting, office location, or place of activity for a predominately Black organization, club, or group that made a significant contribution to Santa Barbara and/or its African American and Black community. • Association with a significant event or movement in the social history of Santa Barbara.
B / 2 / 2 – Persons	<ul style="list-style-type: none"> • Association with numerous historic personages for the cumulative importance of those individuals to the community.
C / 3 / 3 – Architecture / Design	<ul style="list-style-type: none"> • Embodies the distinctive characteristics of a type, period, architectural style or method of construction. • Represents the work of a master. • Possess high artistic or historic value. • Represents a significant and distinguishable collection whose individual components may lack distinction.
SB Criterion 5 – Unique Location	<ul style="list-style-type: none"> • The unique location or singular physical characteristic represents an established and familiar visual feature of a neighborhood.

Additional Eligibility Considerations /Associative Features:

- Under Criterion A/1/1, properties with a short association with a predominately Black organization, club, or group, was the location of occasional gatherings, or associated with an organization, club, or group that had a short tenure in Santa Barbara would generally not be considered significant.
- The length of time and significance may be compared to other locations of the same organization, club, or group to identify resources that are most representative.
- Properties own by, constructed or remodeled for, or otherwise controlled by African American and Black individuals, rather than rented or leased spaces, may be a consideration in determining significance.
- For National Register, properties associated with events that date from the last 50 years must possess exceptional importance.



INTEGRITY CONSIDERATIONS

- Retains integrity of Location, Feeling, Association, and Design from the period of significance.
- Retains most of the essential character-defining features from the period of significance.
 - At a minimum, retains the overall form, massing, type of exterior cladding associated with the period of significance, and general rhythm of window openings and entrances.
- Properties may be modest with some degree of altered or removed original materials.
 - Reversible alterations to the exterior, such as enclosed porches and replaced windows, should not automatically be excluded from consideration.
 - Replacement cladding of a similar material or character (i.e., rough stucco for smooth stucco) should not automatically exclude the property from consideration.
 - Replacement of storefronts is a common alteration and would not automatically exclude a commercial building from eligibility.
- Primary interior spaces where gatherings occurred, such as assembly halls, large meeting rooms, or living rooms, should remain as readable spaces, though finishes may have changed.
- Adjacent setting may have changed.
- Under Criteria A/1/1 or B/2/2, the basic integrity test is whether someone from the period of significance would recognize the property.

- Under Criterion A/1/1, altered properties that are restored to be recognizable from the period of significance may be considered for eligibility.
- Under Criterion B/2/2, integrity is based on the period during which the significant person or persons occupied or was associated with the property.
- Those significant under Criterion C/3/3 must also retain integrity of materials and workmanship through the presence of the majority of the features that illustrate its architectural distinction.

PROPERTIES FOR FURTHER RESEARCH

The following are properties that may be associated with this theme and for which site-specific research and surveying are needed to determine if they meet the eligibility standards and integrity thresholds with the considerations for the theme.

Resource Name	Address	Comment	Photo
B.P.O.E. Lodge Hall and People's Independent Christ Church	235 East Cota Street	Shown as B.P.O.E. Lodge Hall in the 1930-1931 Sanborn map. Address listed for Benevolent and Protective Order of Elks Lodge (Colored) Harmony Lodge No. 481; Junior Herd No. 23; and Los Olivos Temple No. 517 in 1935 directory. Appears to have been a location for three Black fraternal organizations from ca. 1930-1935.	
Harmony Lodge No. 481	513 Laguna Street	Location of the Black Elks Club, Harmony Lodge No. 481 from ca. 1950 to 1965. Source: City directories.	

Resource Name	Address	Comment	Photo
Dr. Horace and Jessie McMillan Residence	338 Cooper Road	Location where the local Jack and Jill of America chapter was organized in 1955, if also shown to be the location of regular meetings and to retain integrity.	
Headquarters of Black Muslims	806 East Haley Street	According to newspaper articles, this location was the second headquarters of the Black Muslim group from about 1964 to 1967.	
NAACP Santa Barbara Chapter	611 North Milpas Street	First known dedicated location for the Santa Barbara chapter of the NAACP, from 1968 to 1971, according to city directories.	
Franklin Neighborhood Center	1136 East Montecito Street	Community center completed in 1974 to serve the Eastside and its African American and Black community.	

Residential Settlement and Housing Patterns, 1782-ca.1970

As part of the first groups of Spanish settlers who founded the Santa Barbara Presidio and Mission, Afro-Latino men and women were among Santa Barbara's diverse and intermixed population during the Spanish period. Most residents who were part of the Spanish colony resided within the Presidio, which was established in 1782.²¹⁰ By the late 18th century, small adobe houses also were clustered outside the Presidio walls near the present-day intersection of East Canon Perdido Street and Santa Barbara Street. These houses were located within a short walking distance of the fort and did not follow a formal plan or street pattern.²¹¹ Very few resources remain from the Spanish and Mexican period.

Once California became part of the United States, a new orthogonal street grid was laid out over the previous Spanish-Mexican settlement in 1851.²¹² By the 1870s, with State Street emerged as the town's new commercial "main street," residents lived in houses and other dwellings scattered on the blocks to the immediate east and west of State Street; a small enclave as a legacy of the Mexican era remained around the remnants of the Presidio.²¹³ Throughout the 19th century until the early 20th century, Santa Barbara's residents, including its small population of African American and Black residents, lived on the three to four blocks immediately surrounding State Street from Micheltorena Street south to the waterfront. Beyond these sparsely populated developed areas, Santa Barbara remained mainly rural and agrarian with farmers and their workers likely residing in farmhouses or bunk houses on the farms.

Based on the 1900 census records, the 20 or so Black residents (as identified by the census) followed this pattern. They appeared to live among Santa Barbara's residents with no defined concentrations. Two women lived with their employers as domestic servants, and five individuals were lodgers or boarder, though they still resided within a few blocks of State Street. Most rented houses, with Jerry Forney, 80 years old in 1900, as the only one to own his home, 33 Yanonali Street (not extant). One Afro-Latino family lived further out on De la Guerra toward the foothills.

²¹⁰ Some members of the Chumash tribe may have lived within the Presidio, as well as separately in their own settlements.

²¹¹ "Timeline," City of Santa Barbara, May 2000, accessed January 21, 2022,

<https://www.santabarbaraca.gov/services/community/historic/historysb/timeline.asp#Exploration>.

²¹² *Santa Barbara: A Guide to the Channel City and Its Environs*, 189; Post/Hazeltine Associates, "Lower Riviera Survey Historic Context Study," 5; 1886 Sanborn maps for Santa Barbara.

²¹³ Post/Hazeltine Associates, "Lower Riviera Survey Historic Context Study," 5-6

With the connection of the Southern Pacific Railroad line to San Francisco, Santa Barbara's population almost doubled to over 11,000 between 1900 and 1910 and the city became a tourist destination. More housing and other buildings filled out the blocks around State Street, though some empty lots remained. The developed areas also expanded north toward Mission Street, considered Upper State Street now, and northeast toward the location of the former mission and beyond to the hillsides where the well-to-do constructed new homes. According to Sanborn maps, development grew further west of State Street to the Southern Pacific railroad tracks and on the east toward Canal Street (now Olive Street). The Agricultural Park between Montecito Street and the waterfront in the flood-prone area of the former estuary, and the city trash dump just to the north, likely discouraged much residential development at the lower eastside.

The city's African American and Black residents, numbering just under 80 people in the 1910 census, generally remained around State Street though in the earlier developed areas. A few who lived in the northeast hillsides were domestic servants at their employer's place of residence. While some lodgers were among the Black population, most were families renting in Santa Barbara. In addition to Martha Forney, Jerry Forney's widow, George Seller was also a Black homeowner. Seller, a laborer, lived at 1316 Laguna Street (not extant) with his wife Eliza and son George. At the time of the 1910 census, three Black men were sailors in the U.S. Navy, working as a cabin steward, a cabin cook, and a mess attendant aboard the USS Truxtun.

From 1910 to 1920, the northern extent of Black residences shifted increasingly to the south. The city's population continued to grow in this decade to just under 20,000 residents by 1920. The African American and Black population grew at a faster rate, more than doubling to 186 residents. More Black homeowners were recorded in the census, including Reverend Henry Thomas, living across the street from his Second Baptist Church at 23 East Gutierrez Street (not extant), and Julius Jones at 34 East Haley Street (not extant) at the corner of Anacapa Street, where he operated a dyeing, dry cleaning, and tailoring business.²¹⁴

However, this growing concentration of African American and Black residents toward the Eastside likely reflected the increasing use of discriminatory housing practices like restrictive covenants as the first wave of the Great Migration started. By the 1920s, a color line was reportedly in place that prevented African American and Black residents from living north of Carrillo Street. Census records indicate that almost all Black residents who lived north of this

²¹⁴ "Santa Barbara," *California Eagle*, February 22, 1919 and July 22, 1922.

line through at least the 1940s consisted of men and women who worked as lived-in maids, servants, or cooks in the homes of white families. Another unofficial color line existed along State Street, which limited African American and Black residents from living on the west side of State Street.

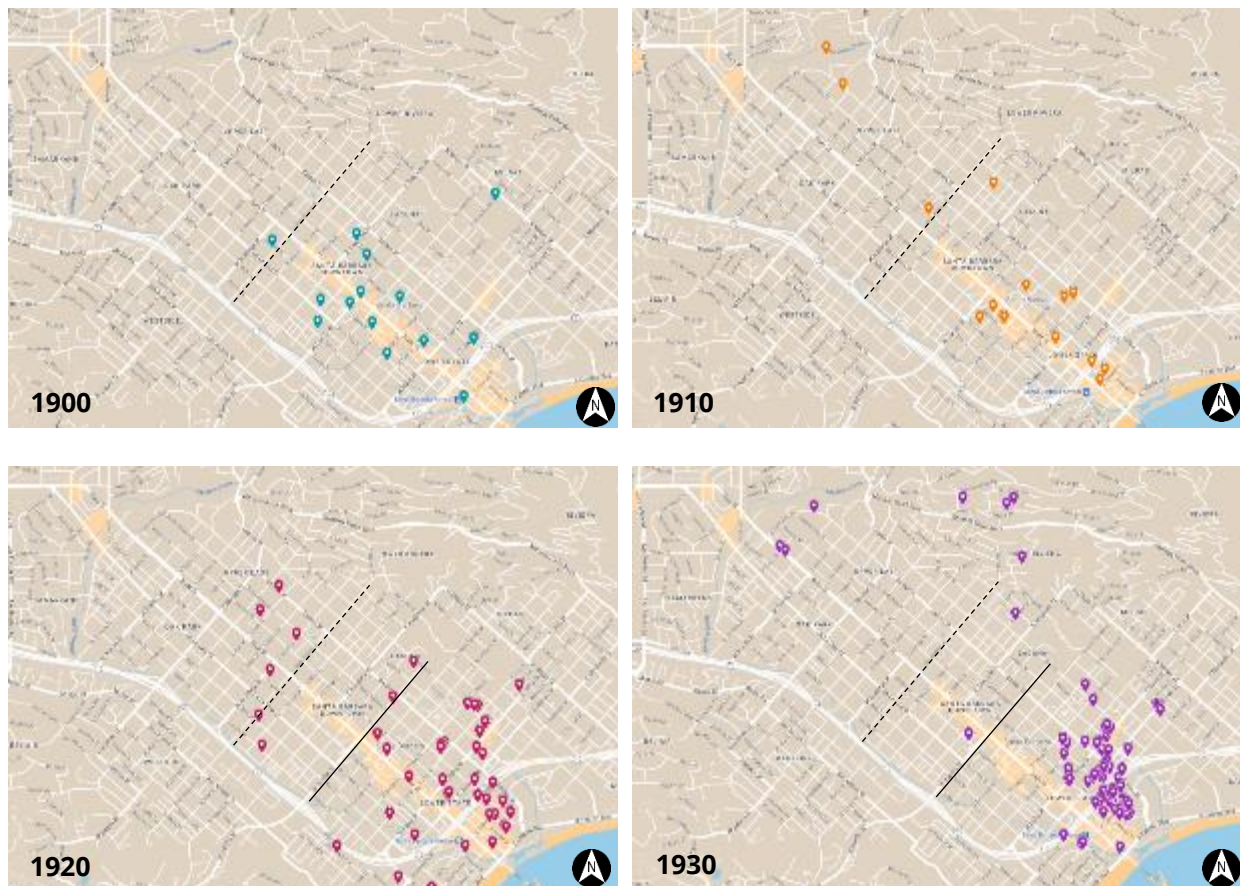


Figure 47. Location of Black residences in Santa Barbara based on federal census data. Micheltorena Street is indicated by the dashed line for reference. Carrillo Street, a reported color line by 1920, is indicated by the solid line. Base map source: Google Maps, edited by Page & Turnbull, no scale.

Between 1920 and 1930, when the African American and Black population jumped to 525 residents in Santa Barbara among a city of about 33,000, existing and new exclusionary practice further concentrated the local African American and Black community in the lower State Street area, and roughly the blocks east of State Street between Carrillo Street to the north, Olive Street to the east, and the waterfront to the south. From the National Association of Real Estate Board's adopted code of ethics to housing advertisements touting "reasonable building restrictions," signaling who was, and was not, welcome to apply, areas of Santa Barbara were unavailable to residents of color. Instead, the east side of lower State Street area, increasingly known as the Eastside, developed into an ethnically mixed neighborhood of African American and Black, Latino, Chinese, Japanese, Chumash, and Italian residents by the 1920s.²¹⁵



Figure 48. "The Good-Will House" in 1926 constructed by and for Reverend Charles A. Harris of the People's Independent Church of Christ at 209 Gray Avenue as a part of the Better Homes Week campaign. Santa Barbarian Pearl Chase, who was a leader in the city's Small House Movement and the Better Homes Committee, is pictured third from right. Source: Black Gold Cooperative Library System.

During the 1920s, Santa Barbara, through the Community Arts Association's Plans and Planting Committee, participated in the Better Homes Week program as part of a nationwide push to

²¹⁵ Tompkins, *Santa Barbara Neighborhoods*, 103.

encourage quality design and construction in modest houses. Of note, the national program's primary audience was middle-class and working-class people, including small families, newlyweds, immigrants, farmers, and African Americans. The cities that participated often featured model homes built by African American and Black owners.²¹⁶ One such example in Santa Barbara was constructed for Reverend Charles A. Harris of the People's Independent Church of Christ at 209 Gray Avenue in 1926. The house, known as the "Good-Will House" has since been demolished, though other examples of houses built for Black residents as part of the Better Homes program may exist in the city.²¹⁷

By 1930, approximately two-thirds of Santa Barbara's Black residents lived in the area bounded by East Haley Street, East Montecito Street, State Street, and Garden.²¹⁸ The number of Black homeowners increased as the population grew, though most remained renters. The homes of Black residents appear to have typically consisted of one-story bungalows or cottages similar to the majority of housing stock in the lower State Street and Eastside neighborhoods where they lived. In some notable instances, they built their own houses or residences for others.



Figure 49. Home owned by Louelen Smith and Irene Spencer at 319 Elizabeth Street in the Eastside from about 1930 through 1984. Mr. Spencer owned Spencer and Son Maintenance Service, was a member of Unity Masonic Lodge 22 and St. Paul's A.M.E. Church, and established the Stroke Veteran of Foreign War (VFW) post for Black servicemen.



Figure 50. Home owned by Otto and Emma Hopkins at 327 Elizabeth Street in the Eastside from about 1940 through 1986. Mr. Hopkins owned and operated a ranch in Ventura County, was a member of Unity Masonic Lodge 22, and Second Baptist Church. Mrs. Hopkins was a member of the OES Jewel Chapter 20 and founding member of the George Washington Carver Club.

²¹⁶ Smith, "The Small House Movement of the 1920s," 20. Better Homes in America also had a component of the program dedicated to immigrants and African Americans.

²¹⁷ Valerie Smith, "The Small House Movement of the 1920s: Preserving Small "Better" Houses," (master's thesis, Columbia University, May 2022), 121-122.

²¹⁸ *Santa Barbara: A Guide to the Channel City and Its Environs* (New York: Hastings House, 1941), 89.

For those without the means or interest to live in house, limited apartment buildings or boarding houses were available, as many (presumably white) landlords refused to rent to Black people. Some found housing as lodgers in the homes of other African American and Black residents, or in the few multifamily properties willing to rent to people of color. A prominent example is the Thomas Apartments at 23 East Gutierrez



Figure 51. The Thomas Apartments at 23 East Gutierrez Street, circa 1915. Source: California Eagle, 27 November 1915.

Street, which was constructed by Second Baptist Church pastor Henry B. Thomas in 1915 and rented to Black residents and travelers.

During the Great Depression, it appears Santa Barbara was not among the cities in the United States that was mapped by the Home Owners Loan Corporation (HOLC). Established in 1933 as a New Deal program to refinance mortgages and grant low-interest loans to prevent foreclosures, HOLC established an appraisal system for rating neighborhoods for their potential “security risk” when underwriting such loans.²¹⁹ Among the factors considered were topographic features, the age and mix of the housing stock, and most crucially, the racial makeup of an area. Those with homogenous attributes in many factors received higher ratings than heterogeneous areas. The resulting HOLC-produced, color-coded maps, with blue and green for newer, mainly single-family, and almost exclusively white neighborhoods, and yellow and red for older, multi-family, and racially and ethnically mixed communities, became the origin of the term “redlining.”

While Santa Barbara did not have a HOLC map, the appraisal system was adopted by another New Deal program, the Federal Housing Administration (FHA), which became the most important program for home ownership in the nation and helped to fuel the postwar suburban housing boom.²²⁰

²¹⁹ SurveyLA, *Los Angeles Citywide Historic Context Statement, Context: African American History of Los Angeles*, 44.

²²⁰ SurveyLA, *Los Angeles Citywide Historic Context Statement, Context: African American History of Los Angeles*, 45.

POST-WORLD WAR II SETTLEMENT

As Santa Barbara's African American and Black population grew in the decades following World War II, more Black families moved to Santa Barbara. The population jumped to over 1,100 in 1950 from 600 in 1940, and again to 1,503 by 1960. Housing in the immediate postwar years was scarce for all, even prompting a call for Santa Barbara churches to house families in any buildings while a citizen's emergency committee acted to provide shelter.²²¹

For African American and Black residents, housing discrimination further limited where they could find housing. Despite the 1948 U.S. Supreme Court decision in *Shelley v. Kraemer* and *Barrows v. Jackson* in 1953 that determined racial restrictive covenants were not enforceable by law, residents of color continued to be excluded from some neighborhoods, including newly-constructed postwar subdivision, by real estate agents who steered them away and homeowner associations and neighbors who pressured homeowners on who to sell to, or intimidated African American and Black residents.²²² As recounted by Bill Simms, who arrived in Santa Barbara with his family in 1944 as a child, he remembered witnessing cross burnings taking place at the corner of Voluntario Street and Gutierrez Street as a sign to local African American and Black residents to stay on the east side of State Street.²²³

In addition, African American and Black applicants had less access to the financial tools for homeownership, with FHA supporting the use of restrictive covenants and reluctant to guarantee loans in areas without them until the 1948 *Shelley* ruling. FHA's policies also influenced the private mortgage industry, with banks less likely to lend in the red areas of HOLC maps (redlining) even after 1948.²²⁴

The passage of the California Fair Housing Act (Rumford Act) by the California legislature in 1963 finally prohibited racial discrimination in housing by property owners and landlords. In response, the California Real Estate Association sponsored Proposition 14 in the 1964 election to amend the California constitution so that state and local government could not limit the ability of any persons to sell, lease, or rent to whom they chose.²²⁵ The proposition passed,

²²¹ "Santa Barbara," *California Eagle*, 25 December 1947.

²²² SurveyLA, *Los Angeles Citywide Historic Context Statement, Context: African American History of Los Angeles*, 41-46.

²²³ "William 'Bill' Simms," Santa Barbara County Genealogical Society.

²²⁴ SurveyLA, *Los Angeles Citywide Historic Context Statement, Context: African American History of Los Angeles*, 44-45.

²²⁵ "No on Proposition 14: California Fair Housing Initiative Collection," Online Archive of California, accessed May 15, 2022, <https://oac.cdlib.org/findaid/ark:/13030/kt0b69q1bw/>.

though it was challenged in the courts. In 1968, the federal Fair Housing Act passed, expanding on the 1964 Civil Rights Act and prohibiting discrimination in selling, renting, and financing housing based on race, religion, national origin, and race.²²⁶

These national trends were reflected in Santa Barbara as well. The local NAACP chapter exposed housing discrimination in its 1957 survey. Claudia Hickman, a local real estate agent, reported that her home and her office were threatened with damage after she showed a house on Skyline Circle in the Mesa in 1958 to Paul Binion and his family. Binion, supervisor of the mailing room at Aerophysics Development Corporation, had been looking for a home for two years but decided against buying the house due to the discrimination he felt in Santa Barbara.²²⁷ Long-time Santa Barbara resident and community activist Isaac Garrett became a real estate agent in 1973, in part because of the role local real estate agents played in housing discrimination after World War II by not showing potential African American and Black buyers properties in specific neighborhoods, including the upper Westside and in the Mesa neighborhood.²²⁸

Rental housing also remained difficult for African American and Black tenants to secure due to discrimination. Even through 1963, apartment building owners and rental agents refused to rent to them.²²⁹ Julie Ann Stephens, a young Black woman, won a court case against real estate broker Don Quinn who was found to have discriminated against her by refusing to rent her an apartment at 236 West Valerio Street based on her race.²³⁰

During the latter half of the 20th century the epicenter of the African American and Black community, shifted east, closer to Milpas Street, during the latter half of the 20th century. The decision to route U.S. Highway 101/State Highway 2 through the diverse, working-class neighborhood of the Eastside resulted in the demolition of large swaths of homes along the path of the new freeway and further strained the availability of housing. The freeway's completion in 1959 cut the lower State Street neighborhood in two. The loss of housing and increasing industrialization of the area, as well as the rapid growth of the African American and

²²⁶ SurveyLA, *Los Angeles Citywide Historic Context Statement, Context: African American History of Los Angeles*, 46.

²²⁷ "Threats Result as Negro Seeks Home," *Santa Barbara News-Press*, 23 September 1958, Black History File, Gledhill Library, Santa Barbara Historical Museum.

²²⁸ Shared by Isaac Garrett during the pre-panel meeting for "Prioritizing the Preservation of Black Legacies" event, January 13, 2022.

²²⁹ "Integrated Area Values Increase," publication not listed, 25 July 1963, Black History File, Gledhill Library, Santa Barbara Historical Museum.

²³⁰ "Realtor is Guilty of Discrimination," publication not listed, 3 August 1963, Black History File, Gledhill Library, Santa Barbara Historical Museum.

Black population, appear to have pushed Black residents to find housing in other existing neighborhoods further to the east of State Street. They often moved into existing houses in the Eastside neighborhood, many of which had been built in the early 20th century for working-class white families, who, with access to FHA-backed loans and other federal programs like the GI bill, could relocate to the new subdivisions at the outskirts of the city in the postwar period. As a result, the Eastside neighborhood, centered around Milpas Street, emerged as the new center of Santa Barbara's African American and Black community in the postwar period.

Despite the hurdles, individuals managed to purchase homes beyond the Eastside in the postwar era. A few African American and Black homeowners were able to purchase houses in the predominantly white neighborhoods in the Mesa area, where a local real estate agent found that their presence did not reduce property values, as was the "widely-held myth."²³¹ The agent, Eric Lyons, presented his analysis to the Fellowship to Advance Intergroup Relations (FAIR), demonstrating that organizations in Santa Barbara sought to improve racial relations. Dr. Horace McMillan recounted his family's experience,

"We were shown houses in dilapidated neighborhoods, and finally got a house on Cooper Road [338 Cooper Road] on the Mesa, where there was already a black on the block," he said. "Two years later I tried to buy a house on Mission Canyon Road [850 Mission Canyon Road]. In order to buy it, I had to get a white 'nominee' to purchase the house for use."²³²

Mission Canyon Heights was an area with "reasonable building restrictions" since the 1920s.²³³

²³¹ "Integrated Area Values Increases."

²³² Mary Every, "Local Organizations Continue Fight for Rights," *Santa Barbara News-Press*, 15 January 1989.

²³³ "Come! Look! And Buy! In Mission Canyon Heights," advertisement, *Santa Barbara Daily News*, 5 September 1927.



Figure 52. Advertisement for Mission Canyon Heights development with "reasonable building restrictions."
Source: *Santa Barbara Daily News*, 5 September 1927.

Within recent decades, the lower State Street neighborhood, south of the 101 Freeway and now more commonly known as the Funk Zone, has been largely redeveloped. This has resulted in the loss of many of the houses, apartment buildings, and other lodgings where Black families lived during the early 20th century. More of the original housing stock survives in the Eastside neighborhood, which remains predominately residential in character. Despite changes over time, the Eastside neighborhood and the areas surrounding Haley Street continue to be strongly identified as the residential heart of Santa Barbara's African American and Black community.

SUMMARY STATEMENT OF SIGNIFICANCE

The residential settlement and housing patterns of African American and Black residents in Santa Barbara reflect both the discrimination they faced in housing, as well as their ability to transcend and flourish. From the Spanish and Mexican eras to about 1920, people of African descent did not live in separate concentrations. As the African American and Black population increased in the early 20th century, a racially and ethnically mixed enclave started to appear in the Eastside, east of lower State Street. Pushed there in part by discriminatory practices that excluded them from large parts of Santa Barbara, African American and Black residents lived and thrived in the Eastside. The homes they owned and rented served as places to socialize and gather for clubs and special events in a community without the resources to build such dedicated spaces. Homeownership was a point of pride. Housing also became a major issue. In the fight for equal rights and in challenging exclusionary practices up to and even after the 1968 Fair Housing Act prohibited housing discrimination based on race.

ASSOCIATED PROPERTY TYPES

Many of the residences of Black people who lived in Santa Barbara, particularly prior to World War II, appear to have been demolished over time. This is likely due to the small size of many of the houses in which they lived and the redevelopment of much of the lower State Street and Eastside neighborhoods over time. Houses owned or rented by individually notable Black residents that survive, thus, appear to be exceedingly rare. As such the associated properties are broadly defined as:

- Properties may be individual single-family residences built or owned by African American and Black homeowners before the 1968 Fair Housing Act.

- Properties may be individual single-family residences rented by African American and Black tenants and with a significant association to the social history of the African American and Black community or to Santa Barbara.
- Properties may be multi-family residences or mixed-use buildings where African American and Black tenants or other tenants of color lived for a sustained period, in contrast to properties where owners or landlord refused to rent to such occupants.
- A collection of residences associated with the establishment and growth of the African American and Black community in Santa Barbara may also be eligible.
- Properties may be located throughout the City of Santa Barbara, though most likely located in neighborhoods with a concentration of African American and Black residents at certain periods.
 - Properties associated with challenges to housing discrimination are likely to be in areas without a high concentration of African American and Black residents at the time of the relevant event.

ELIGIBILITY STANDARDS

To meet eligibility requirements for inclusion in the National Register/California Register/Santa Barbara Landmark or Structure of Merit, a property may be significant under this theme for:

National Register / California Register / Santa Barbara Landmark or Structure of Merit Criteria	Significance
A / 1 / 1 - Events	<ul style="list-style-type: none"> • Association with a significant event or movement in the social history of Santa Barbara. • Association with the early development of an African American and Black neighborhood, enclave, or residential community. • Association with an active challenge of discriminatory housing practices.
B / 2 / 2 – Persons	<ul style="list-style-type: none"> • Association with an individual who has made important contributions to Santa Barbara and/or its African American and Black community. That is, the person is recognized as a significant individual in history.

National Register / California Register / Santa Barbara Landmark or Structure of Merit Criteria	Significance
	<ul style="list-style-type: none"> • Association with numerous historic personages for the cumulative importance of those individuals to the community.
C / 3 / 3 – Architecture / Design	<ul style="list-style-type: none"> • Embodies the distinctive characteristics of a type, period, architectural style or method of construction. • Represents the work of a master. • Possess high artistic or historic value. • Represents a significant and distinguishable collection whose individual components may lack distinction.
SB Criterion 5 – Unique Location	<ul style="list-style-type: none"> • The unique location or singular physical characteristic represents an established and familiar visual feature of a neighborhood.

Additional Eligibility Considerations /Associative Features:

- Under Criterion A/1/1, properties with a short association with an African American or Black resident or owner, or was the location of occasional gatherings would generally not be considered significant.
- Under Criterion B/2/2, properties must be directly related to the productive life of the person or persons.
 - The length of time and significance may be compared to other locations owned by or were the long-term residence of the significant individual(s).
 - If the property is the only remaining, intact residence one associated with the significant individual, the associated length of time is less important.
- Properties own by, constructed or remodeled for, or otherwise controlled by African American and Black individuals, rather than rented or leased spaces, may be a consideration in determining significance.
- Properties from the Spanish and Mexican eras are exceedingly rare and most are already known or designated historic resources. Should research uncover an association with Afro-Latino residents, the significance of the resource should be amended to reflect this legacy.




- For National Register, properties associated with events that date from the last 50 years must possess exceptional importance.




INTEGRITY CONSIDERATIONS

- Retains integrity of Location, Feeling, Association, and Design from the period of significance.
- Retains most of the essential character-defining features from the period of significance.
 - At a minimum, retains the overall form, massing, type of exterior cladding associated with the period of significance, and general rhythm of window openings and entrances.
 - For historic districts, the majority of the components that make up the grouping's historic character should possess integrity even if they are individually undistinguished. Contributors to a district may have a greater degree of acceptable alterations than properties individually eligible. The relationships among the district's components should be substantially unchanged since the period of significance.
- Properties may be modest with some degree of altered or removed original materials.
 - Reversible alterations to the exterior, such as enclosed porches and replaced windows, should not automatically be excluded from consideration.
 - Replacement cladding of a similar material or character (i.e., rough stucco for smooth stucco) should not automatically exclude the property from consideration.
- Adjacent setting may have changed.
- Under Criteria A/1/1 or B/2/2, the basic integrity test is whether someone from the period of significance would recognize the property.
- Under Criterion A/1/1, altered properties that are restored to be recognizable from the period of significance may be considered for eligibility.
- Under Criterion B/2/2, integrity is based on the period during which the significant person occupied or was associated with the property.
- Those significant under Criterion C/3/3 must also retain integrity of materials and workmanship through the presence of the majority of the features that illustrate its architectural distinction.

PROPERTIES FOR FURTHER RESEARCH

The following are properties that may be associated with this theme and for which site-specific research and surveying are needed to determine if they meet the eligibility standards and integrity thresholds with the considerations for the theme.

Resource Name	Address	Comment	
Louelen Smith Spencer Residence	319 Elizabeth Street	Home owned by long-term and active member of the African American and Black community in Santa Barbara. The address was listed in the 1930, 1940, and 1950 census records and mentioned in Mr. Spencer's 1943 obituary.	
Otto and Emma Hopkins Residence	327 Elizabeth Street	Home owned by long-term and active members of the African American and Black community in Santa Barbara. The address was listed in the 1940 and 1950 census records, in Mr. Hopkins' 1976 obituary, and in Mrs. Hopkins' 1985 obituary.	
Dr. Horace and Jessie McMillan Residence	338 Cooper Road	One of the homes of Dr. Horace and Jessie McMillan, where the local Jack and Jill of America chapter was organized in 1955.	

Resource Name	Address	Comment	
Cornel Young Residence	924 Jimeno Road	The residence of African American attorney Cornel Young, who led legal challenges on behalf of the NAACP, which allowed Black individuals to move into previously racially restricted business and residential areas. Address listed in 1965 city directory.	
George Eugene and Martha Forney Residence	403 North Nopal Street	Later home of George Eugene and Martha Forney, long-term and active members of the African American and Black community in Santa Barbara. The address was listed in the 1940 census and mentioned in Mr. Forney's 1943 obituary.	
Dr. Frances Ford Residence	731 Spring Street	Last home of Dr. Ford, a Black chiropodist (podiatrist) who practiced in Santa Barbara from the 1920s to the 1950s. According to her obituary, she owned the Spring Street home.	

Businesses and Commercial Development, ca. 1900-1980

Another way in which Santa Barbara's African American and Black community expressed its strength, resilience, and independence, as well as its importance to the city of Santa Barbara, was through the ways in which Black men and women chose to earn a living and the businesses they patronized and founded. In the face of racial discrimination that limited where Black people could work and shop, particularly during the first Great Migration of the late 19th and early 20th centuries, the idea that Black men and women must be self-sufficient and take care of their own took hold. This ideology of self-help was popularized by Booker T. Washington and culminated in the founding of the National Negro Business League in 1900. Establishing and patronizing Black businesses, thus, became part of a conscious effort to support, strengthen, and uplift the African American and Black community by providing needed commercial goods and services to the community and offering opportunities for meaningful employment. Such work experience not only provided the means to support oneself financially but also provided the training young Black men and women needed to become the next generation of business and community leaders. Black business owners were often community leaders as well as business leaders, who used their influence to support a variety of social and civic endeavors.²³⁴

Black men and women founded a variety of businesses and commercial establishments. Nationally, the most successful Black-owned businesses were often those that provided skilled personal services, such as barbers, beauticians, and undertakers – while the most lucrative were often insurance companies, who provided security to their customers without fear of racial discrimination.²³⁵

These national patterns were reflected in Santa Barbara. In the 19th and early 20th centuries, while the local African American and Black community still remained extremely small compared the overall population, Black men and women most often found work in the service industry, typically employed as cooks, servants, porters, bootblacks, janitors, dish washers, tailors, laundresses, and day laborers, most likely catering to the city's tourism industry and the hotels and other businesses on State Street.²³⁶ Jerry Forney was an example of one early prominent Black business owner, who opened a bootblack stand and worked as a porter at the Commercial Hotel at 531 State Street (since demolished) in the late 1800s.²³⁷ Discriminatory

²³⁴ Teresa Grimes, "Historic Resources Associated with African Americans in Los Angeles," National Register of Historic Places Multiple Property Documentation Form," 2008, Section E, Page 24.

²³⁵ "Grimes, "Historic Resources Associated with African Americans in Los Angeles," Section E, Page 24.

²³⁶ 1900 United States Federal Census, Ancestry.com.

²³⁷ 1895 and 1897 city directories.

practices that permeated all aspects of society made it difficult for Black men and women to own or open their own businesses, making examples of successful Black-owned or operated businesses a particularly potent example of the community's ability to survive and uplift itself. Despite these obstacles, by 1914, the local Black business community was large enough to warrant the establishment of a Black business league.²³⁸

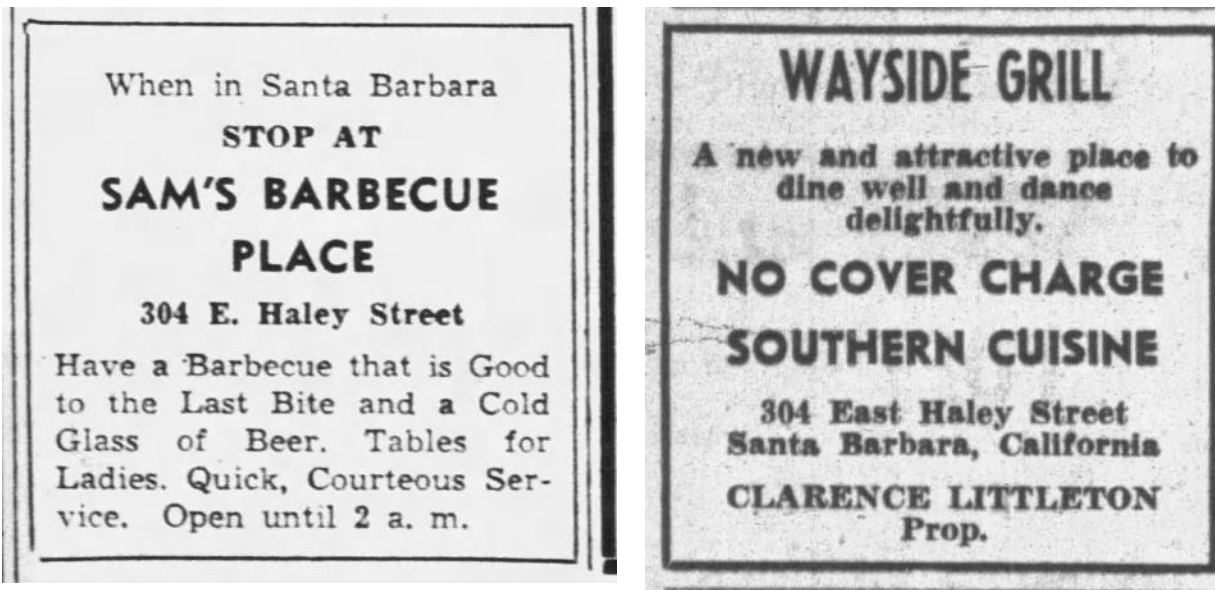


Figure 53. Advertisements in the *California Eagle* newspaper for Black-owned businesses at 304 Haley Street in 1936 (left) and 1944 (right).

Starting in the early 20th century, Haley Street, to the east side of State Street, emerged as the “main street” of the local African American and Black community. Because Black people were prevented from buying or renting property on State Street or in the west and north areas of Santa Barbara, Haley Street became known for its concentration of Black-owned and Black-patronized businesses, along with residences. The 300 block of Haley Street appears to have had several businesses that were Black-owned or popular with Black residents, including 304-308 East Haley Street that housed Sam’s Barbeque Place in 1936 and the Wayside Grill in 1944. In 1963, a new building was constructed at the same location that housed the Golden Bird Café and the Golden Success Barber shop in adjacent storefronts in the 1968 and into the 1970s.²³⁹

²³⁸ “Colored Citizens Organize,” *Santa Barbara Daily News and the Independent*, March 2, 1914.

²³⁹ Advertisement for Sam’s Barbeque Place in *California Eagle* 10 July 1936; advertisement for Wayside Grill in *California Eagle* 6 April 1944; 1968 and 1977 city directories.



Figure 54. Photograph of 304 E. Haley Street with the sign for the Golden Bird Café in the 1970s. Source: Courtesy of the Gledhill Library, Santa Barbara Historical Museum.

Other notable buildings on the 300 block include the Sanchez Building at 301 East Haley Street, which appears to have been used as a meeting hall for many Black clubs and organizations, including the Black Elks and Black Muslims.²⁴⁰ The Black Muslims also had a bakery at 302 East Haley Street in the late 1960s.

The 400 block of East Haley Street also hosted Black-owned businesses, particularly two by Otto Hopkins in the 1920s and 1930s. Hopkins ran the Brown Derby Club, located at 432 East Haley Street (altered) in the 1930s, with “dining and dancing every night,” as the business card

²⁴⁰ Further research is needed to identify the owners of these buildings and how long these businesses operated out of these locations.

proclaimed. The only listing for the business at 432 East Haley Street is in the 1935 city directory as “Hopkins Otto rest.”

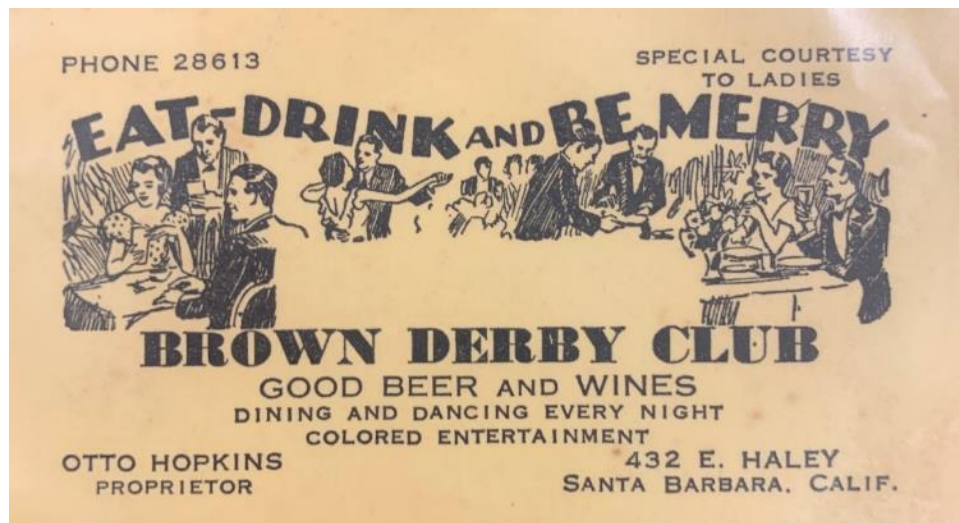


Figure 55. A business card for the Brown Derby Club.

Source: Courtesy of the Gledhill Library, Santa Barbara Historical Museum.

Another of Mr. Hopkins’ business was The Cotton Club, a popular nightclub in the 1920s and 1930s. Its opening in 1924 would have been during Prohibition, which may explain why the business is not listed in city directories.²⁴¹ After Prohibition was repealed at the end of 1933, city directories list “Hopkins Otto beer” in 1935 at 424 E. Haley Street and “Hopkins Otto liquors” at 424-426 E. Haley Street in 1936. The business made headlines in 1935 for an altercation involving the then-mayor Edmond O. Hanson. The business closed soon after in 1936.²⁴²

The neighborhoods surrounding East Haley Street were typically diverse, working-class areas with a mix of Black, Mexican, Chinese, Japanese, Chumash, and white residents. The businesses along Haley Street and in the Eastside neighborhood, thus, likely reflected the diversity of the surrounding neighborhoods, though more research on the composition of businesses along the street is needed. Businesses in the area that did not cater strictly to the African American and Black community, such as Mom’s Italian Village restaurant and dance hall at 421 East Cota

²⁴¹ “Business,” Santa Barbara African American Life, Culture, and Contributions, 1890-1990, Santa Barbara County Genealogical Society, accessed December 17, 2021, <https://sbgen.org/cpage.php?pt=359>.

²⁴² “Joy Ride of Mayor Ends in Fist [word missing],” *Santa Barbara Daily News*, 14 December 1935, in “Business,” Santa Barbara County Genealogical Society.

Street, became popular gathering places residents of all racial backgrounds, including Black residents, because of their reputation as inclusive spaces where all were welcome.²⁴³

Black men and women began to open and operate businesses throughout the city in the postwar years, as more professionals became part of the community and overly exclusionary practices were increasingly challenged. In the 1950s, Dr. Horace McMillan partnered with three other doctors, including a Japanese American doctor, Dr. Paul Tanaka, and purchased the property at 101 West Arrellaga Street (also referred to with the 1525 West Chapala Street address) on the west side of State Street. They developed a new medical office building designed by local architect John Robert Henderson and completed in 1959 in the Midcentury Modern style with four suites and a shared lab connected by outdoor space. The style was unusual for Santa Barbara, with its Spanish Colonial Revival guidelines, and reflect the Modern Movement's rejection of traditional design with its flat planes, extensive use of glass, and lack of ornament, among other aspects. Its location on the west side of State Street, among other medical service buildings and not in the Eastside, was notable for this integrated group of doctors.

For some Black residents, their homes were also their place of work. One such case is George Eugene Forney (no known relationship to Jerry Forney) and his wife Martha, who operated their own laundry business, the American Dry Cleaning Company, at their home at 518 East Haley Street (not extant).²⁴⁴

²⁴³ According to street view imagery available on Google Maps, the original Mom's Italian Village building appears to have been replaced with a new building between 2008 and 2021.

²⁴⁴ 1926 city directory.

SUMMARY STATEMENT OF SIGNIFICANCE

The establishment of Black businesses reflected the growth of the African American and Black community throughout the 20th century. As the community increased, these businesses provided needed commercial goods and services to African American and Black residents as well as to the greater population of Santa Barbara. The patronage of such businesses, which were often used as informal gathering places, supported and strengthened the African American and Black community and provided opportunities for meaningful employment. In addition, the ability of individuals to purchase property and open their own businesses in the face of discriminatory practices and other barriers represent a potent example of the community's capability to survive and uplift itself.

ASSOCIATED PROPERTY TYPES

Due to exclusionary practices that limited where Black men and women could work, rent, and own property for much of the 19th and 20th centuries; the small size of Santa Barbara's Black population through the 1940s; and the demolition of many buildings in these neighborhoods, commercial buildings associated with Black-owned or operated businesses or businesses that made a significant contribution to the African American and Black community are believed to be very rare, increasing the importance of those that survive. As such the associated properties are broadly defined as:

- Commercial and mixed-use buildings that were owned, operated, or patronized by African American and Black people. Types may include:
 - Restaurants and cafes
 - Barber shops and salons
 - Retail stores
 - Nightclubs
 - Offices
 - Hotels
- A collection of commercial properties associated with the establishment, growth, and development the African American and Black community in Santa Barbara may also be eligible.
- Properties may be located throughout Santa Barbara but are most frequently located in the lower State Street and Eastside neighborhoods.

ELIGIBILITY STANDARDS

To meet eligibility requirements for inclusion in the National Register/California Register/Santa Barbara Landmark or Structure of Merit, a property may be significant under this theme for:

National Register / California Register / Santa Barbara Landmark or Structure of Merit Criteria	Significance
A / 1 / 1 - Events	<ul style="list-style-type: none"> • Association with Black-owned or operated business that contributed to the commercial growth and development of Santa Barbara and/or its African American and Black community. • Association with a business important to the African American and Black community. • Association with one or more Black-owned or operated business for a significant period of time.
B / 2 / 2 – Persons	<ul style="list-style-type: none"> • Association with an individual who has made important contributions to Santa Barbara and/or its African American and Black community in the realm of business or commerce.
C / 3 / 3 – Architecture / Design	<ul style="list-style-type: none"> • Embodies the distinctive characteristics of a type, period, architectural style or method of construction. • Represents the work of a master. • Possess high artistic or historic value. • Represents a significant and distinguishable collection whose individual components may lack distinction.
SB Criterion 5 – Unique Location	<ul style="list-style-type: none"> • The unique location or singular physical characteristic represents an established and familiar visual feature of a neighborhood.

Additional Eligibility Considerations /Associative Features

- Under Criterion A/1/1, properties that are the founding locations or long-term locations of Black-owned or operated businesses that served as popular gathering places or recognized as of particular importance to serving the community are more likely to be considered significant.
- Under Criterion A/1/1, Black-owned commercial properties are also significant in recognition of the barriers to property ownership.
- Under Criterion B/2/2, properties must be directly related to the productive life of the person or persons.
- The length of time and significance may be compared to other locations of the business.
 - If the property is the only remaining, intact commercial property associated with the significant business, the associated length of time is less important.
- Properties own by, constructed or remodeled for, or otherwise controlled by African American and Black individuals, rather than rented or leased spaces, may be a consideration in determining significance.
- For National Register, properties associated with events that date from the last 50 years must possess exceptional importance.



INTEGRITY CONSIDERATIONS




- Retains integrity of Location, Feeling, Association, and Design from the period of significance.
- Retains most of the essential character-defining features from the period of significance.
 - At a minimum, retains the overall form, massing, and rhythm of window openings and entrances.
 - For historic districts, the majority of the components that make up the grouping's historic character should possess integrity even if they are individually undistinguished. Contributors to a district may have a greater degree of acceptable alterations than properties individually eligible. The relationships among the district's components should be substantially unchanged since the period of significance.
- Properties may be modest with some degree of altered or removed original materials.
 - Replacement of storefronts is a common alteration and would not automatically exclude a commercial building from eligibility.
- Adjacent setting may have changed.

- Under Criteria A/1/1 or B/2/2, the basic integrity test is whether someone from the period of significance would recognize the property.
- Under Criterion B, integrity is based on the period during which the significant person occupied or was associated with the property.
- Those significant under Criterion C must also retain integrity of materials and workmanship through the presence of the majority of the features that illustrate its architectural distinction.

PROPERTIES FOR FURTHER RESEARCH

The following are properties that may be associated with this theme and for which site-specific research and surveying are need to determine if they meet the eligibility standards and integrity thresholds with the considerations for the theme.

Resource Name	Address	Comment	Photo
Commercial Building at 304-308 E. Haley Street	304-308 East Haley Street	The existing building constructed in 1963 housed the Golden Bird Café and Golden Success Barber. They were two businesses that catered to and provided a place of welcome for the Eastside neighborhood's African American and Black community.	
Sanchez Building	301 East Haley Street	Commercial building that appears to have been used as a meeting hall for many Black clubs and organizations, including the Black Elks and Black Muslims in the 1960s. Additional research on its ownership and other Black-owned or operated businesses can help establish its significance. Property previously removed from Historic Resources Inventory for lack of integrity based on architectural significance.	

Resource Name	Address	Comment	Photo
Office of Dr. Horace McMillan	101 West Arrellaga Street	Designed by architect John Roberts Henderson in 1958 as an office for prominent local civil rights leader Dr. Horace McMillan. The original architectural drawings are available through the City of Santa Barbara.	
T.B. Moore Building	500 Anacapa Street	Built in 1961 for Black business owner T.B. Moore, the building housed a variety of businesses that were significant to the African American and Black community, including the The Palace GoGo Night Club, Palace Pizza, Johnny's Barber Shop, and Roches Jewelry Design.	
The Cotton Club	424 East Haley Street	The purported location of The Cotton Club in the 1920s and 1930s, a nightclub owned also owned by Otto Hopkins and the location of a notorious incident with Santa Barbara mayor, Edmond O. Hanson in 1935. Additional research to confirm this is the Cotton Club location, how long it was here, and if the property retains integrity to that period is needed.	

7. PRESERVATION GOALS & POLICIES

Based on the work to date, the following recommendations are offered to continue preservation efforts:

Recommendation: Complete Site-Specific Survey and Research on the Properties for Further Research

From the research conducted, addresses related to the themes and which appear to remain were collected are listed as properties for further research. They may be candidates for Landmark or Structures of Merit designation, or for inclusion in the Historic Resources Inventory. City staff can conduct additional research to confirm their association with the African American and Black community, the dates of association, and appearance during that association or alterations since then. Field surveys should also be conducted to determine if the properties retain integrity per the considerations in this context.

As these are not exhaustive lists, additional properties associated with Santa Barbara's African American and Black community likely to be discovered over time. They should also be researched and surveyed following the same methods.

Recommendation: Designate Eligible Resources at Local and National Levels

For properties that meet the eligibility standards and retain integrity, nominations for Landmark or Structure of Merit designation should be prepared. The City of Santa Barbara may also consider preparing a National Register of Historic Places Multiple Property Submission for the theme of Santa Barbara's African American and Black Community based on this context. This will facilitate future nomination of properties to the National Register under this theme.

Recommendation: Amend Existing Designations to Include Association with the Santa Barbara's African American and Black Community

Existing designations of Landmarks and Structures of Merit should be amended to reflect the stories and contributions of this community. This may include the designations of,

- Santa Barbara High School and Junior High School to include prominent African American and Black students.
- Carrillo Recreation Center to note it was also used by the African American and Black community for social events.
- The San Marcos Building and the Balboa Building as locations where Dr. Frances Ford had her practice.

- 430 East Figueroa Street to reflect its use and ownership by the Greater Hope Missionary Baptist Church.

As opportunity arise to update other designations or the Historic Resources Inventory, consider researching the properties to see if they are also associated with the African American and Black community.

Recommendation: Continue to Update and Expand the Historic Context Statement

Historic context statements are living documents that can and should be updated regularly. The end period will extend as time passes and later decades become historic. Additional research materials may become available, such as searchable property deed records that the Santa Barbara County Clerk-Recorder office is currently preparing, or as local Santa Barbara newspapers after 1922 are digitized.

Potential areas of expansion include:

- Neighborhoods and areas in the city with and without deed restrictions.
- Additional location of Black-owned businesses over time, as not all have been found.
- Black and African American architects, designers, builders, and contractors who lived and/or completed work in Santa Barbara

The schedule imposed by the Certified Local Government grant for this context limited the amount of research that could be conducted. Not all important themes could be adequately studied, and for some themes, not enough associated properties were found to establish eligibility standards. As is typical with historic context statement, additional themes can be added as resources become available or more information is discovered. This may include themes for Architecture, Arts and Culture, Political Engagement, Media, Sport and Entertainment, LGBTQ Community, among others.

The City may also want to consider preparing a citywide historic context statement or one for the greater Eastside that would help place the African American and Black community within the context of the city's history.

Recommendation: Documentation and Recognition Santa Barbara's African American and Black Community

Much more remains to be documented and told about Santa Barbara's African American and Black community, including in the greater Santa Barbara region beyond the city. This may include publishing books and articles or creating exhibits from the research already conducted. The stories of long-term residents and families can be recorded as interviews and oral histories.

The artifacts, photographs, and papers of significant individuals and organizations can be collected and donated to existing archives.

Support from the City and the Santa Barbara community as a whole for these and other efforts to preserve the area's Black legacy is encouraged.

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